

# Border-land in Symbols



Wagner



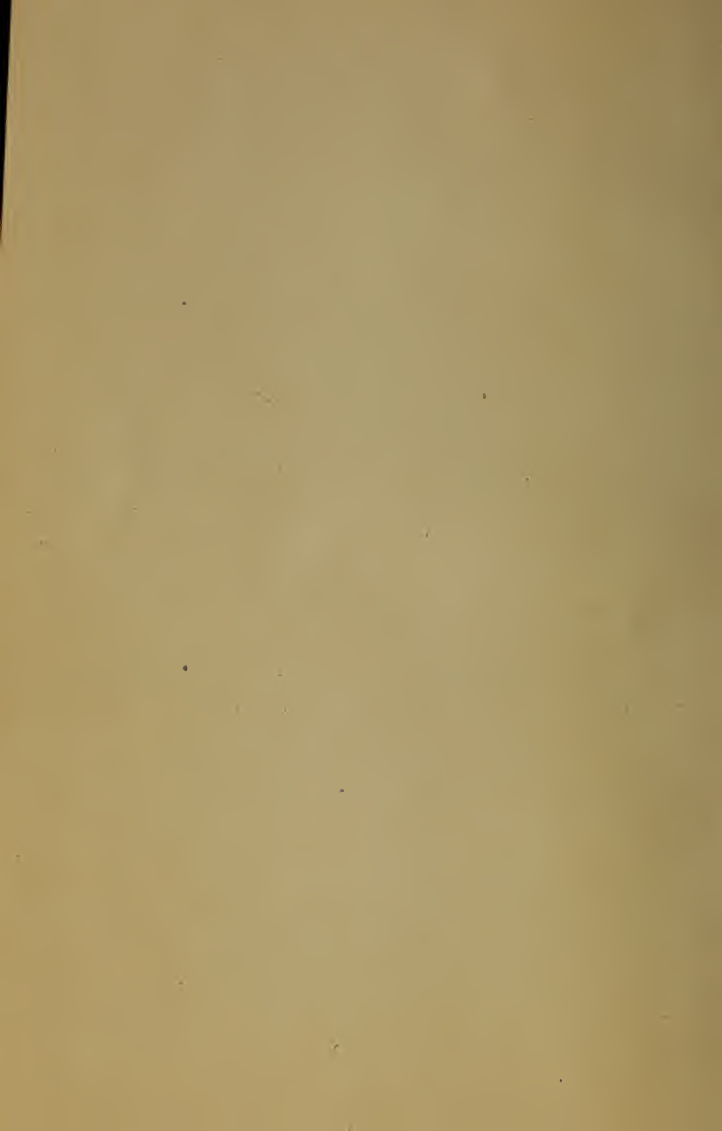
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## CHAPTER I.

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### A New Country.

The thought of moving to a new country is present in the mind of most every person. Whole nations have in mind this thought. From childhood, some of the oppressed people in different parts of the world, have this thought constantly in view.

It is said the proper study of man is man. A more correct way to express it would be to say that the constant thought of man is to change location. One never tires in listening to a person who has traveled much over the world. Astrology and palmistry treats moving as a disease. They give the moon the blame for this ever restless desire of moving from place to place. If that be true, the moon has a strong grasp on the people of all nations. We find on the prairies, conditions not at all like the conditions in mountainous places. On the prairie one can see for miles in every direction—see his neighbors at work in the fields, see the smoke curling from the chimney in the morning when the fire is lighted. One can know when anyone starts the morning meal by watching the smoke on the morning, gain a fair knowledge of the thrift of the people of the valley in that way. In the mountain regions the conditions are not similar to those in the valleys.



People as a rule, frame a conception of a new place from what they know of the place of their abode with the exception, possibly that in the new place, the ideal place, all undesirable things are eliminated.

I knew a farmer who moved from Ohio to Missouri and took with him his farm implements. He had a great supply of plows, cultivators, and other farm implements. They were worthless in the new location, as the soil where he moved to is of light loam and only plows made of cast-steel and hardened very hard, can be used. He had to throw away all his implements and get new ones.

At Chadron, Nebraska, I saw an immigrant unloading a car load of household goods, and among the goods were several pots of cactus. One of the boys in the family had placed all the pots of cactus to one side out of danger.

When his mother came to assist in unloading the car, the son remarked to her: "Mother, look across the prairie and see, as far as one can see, better specimens of cactus than you have brought from New York state." There was not a square rod in all that region that did not have as good, if not better, specimens of cactus than the ones the immigrant brought.

A family moved from the middle west to the Pacific coast in the winter, without having first learned of the weather conditions there. When they arrived, the rain was pouring in torrents and kept it up for a week without intermission. This was too much for the man. He at once

returned to his former home. The rain stopped the next day after he had started home. All the writing of friends as to the weather was time wasted. He had been there and saw for himself just what the climate was.

A lady who lived near the state line between Virginia and West Virginia, who, by straightening the line, was brought into West Virginia, said she was delighted with the change as she always wanted to be in West Virginia. I presume there was something in the climate of West Virginia that appealed to her strongly.

Suppose there should be an edict which would declare that after a certain fixed date we were all to be transported to a new country. What would be our minds concerning the matter of going?

The map of the world is changing. Nations are gaining territory; others losing all their territory. The map of the ancient countries reveal to use, that hearts have been bade to bleed over the loss of all they held dear in home, country, lands and customs.

In the thirteenth chapter of Numbers, is an account of the search made in the land of Canaan. No one reading this account would take it as literal, as meaning only a political division of the country.

There is a meaning in the cabalistic language signifying something more beautiful than the political division of Palestine.

“And the Lord spake unto Moses, saying: Send thou men, that they may search the land

of Canaan, which I have given unto the children of Israel, of every tribe of their fathers shall ye send a man, everyone a ruler among them.

“And Moses by the commandment of the Lord, sent them from the wilderness of Paran—all these men were heads of the children of Israel.

“And Moses sent them to spy out the land of Canaan, and said unto them, get you up this way southward, and go up into the mountain.

“And see the land, what it is and the people that dwell therein—whether they be strong or weak—few or many.

“And what the land is where they dwell—whether it be good or bad, and what cities they be that they dwell in—whether in tents or in strong-holds.

“And what the land is—whether it be fat or lean; whether there be wood there, or not. And be ye of good courage, and bring of the fruit of the land \* \* \* .

“And they returned after searching the land forty days.

“And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, and shewed them the fruit of the land.

“And they told him and said: We came unto the land whether thou sentest us, and surely it floweth with milk and honey.

“Nevertheless the people be strong that dwell in that place and the cities are walled,

and very great; and moreover we saw the children of Anak there.

“And Caleb stilled the people before Moses, and said: ‘Let us go up and possess that land. for we are well able to overcome it.’

“But the men that went up with him said: ‘We be not able to go up against the people, for they are stronger than we.

“And they brought up an evil report of the land which they had searched unto the children of Israel, saying: ‘The land through which we have gone to search it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of great stature.

“And there we saw the giants, the sons of Anak, which came of the giants—and we were in our own sight as grasshoppers, and so we were in their sight.”

Joshua and Caleb tell the people in the next chapter of Numbers, that it is not as bad as it is represented—that the danger is magnified, and that they need not fear the people who dwell there.

“But all the congregation bade them stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. \* \* \* .

“Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein—save Caleb the son of Jehunneh and Joshua, the son of Nun. But your little ones, which ye said would be a prey, them will I

bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years after the number of the days in which ye searched the land—even forty days, each day for a year, even forty years; and ye shall know my breach of promise.”

The Jewish people were forbidden to have any images. They dare not worship any form or object created on the earth or in the heavens. To clothe their language in cabalistic words, they created the occult narrative as herein portrayed. The good people of the age referred to in this narrative and the people to-day believe with one accord that the occult land is peopled with giants. I do not mean that the giants are seen in the material sense. They are seen, however, and appear as real as persons living—seen in the astral plane. In talking with people who dwell near the spiritual world, preachers of the orthodox churches, I find many have seen these giants, appearing a mile in height and universally in the same location.

I have met men well advanced in the ministry, preachers who would resent the imputation that they might be spiritualist, and with these preachers I have freely conversed as to these giants.

One good Baptist preacher—honest, earnest and true to the line of the Baptist doctrines—told me that he was well acquainted with this



form of the giant in the heavens, and he thought it was a demon awaiting the coming of the disobedient children who had forsaken God's word and gone wrong. As to description, I asked him how he found the giant compared with the account in Numbers. He said it tallied accurately, and the giant was seemingly a mile high; that the facial expression was not that of anger but to the contrary, quite pleasant in expression. There might be numbered a thousand people whom you could ask of this giant and from each get the same detailed description. Can you turn aside all this array of evidence?

There is not a rational being in the world who doubts the existence of the unseen—the occult world. And yet when it comes to defining what they really believe in detail, there is a wide difference in their beliefs. Speculation, deductions, fancies, theories are no better than the idle play of the fancy when it comes to a working basis in attaining this "Better Land."

Solomon's Temple is as clearly described in the Bible as is the land of Canaan. Canaan flowed with milk and honey, so it was stated. When the children of Israel crossed the river Jordan, they did not find a great quantity of honey, and milk was as scarce as honey. There is a wild bee that makes a hole in the hill and deposits some little honey there or may find a place in the rocks where they make a home and deposit some honey.

On the Lewis river, in the State of Washington, some bee hunters found one tree from which they took twenty-five gallons of the most perfect honey. There were many trees in the mountains that contained as much honey as did the one they cut. The valley of the Lewis river has never been reputed as being a land flowing with milk and honey. There is honey in the Lewis river valley; but one must hunt for it or they will not find it. Mark the bees with lint and follow them to their home, and the honey can be located easily.

A rancher living in the mountains of the same valley and some distance from a wagon road, carried his cream to market by fastening two ten-gallon cans of cream to a pack saddle on a pony. One pony thus carrying cream, got away from his owner, ran down the mountain, and when the lid fell from the cans the cream was splashed high up on the trees and along the trail. The valley does not flow with milk, however, there is a plenty of milk and cream in the valley and I presume many times more milk than is, or ever was, in Palestine.

With all the beauties of Solomon's Temple, there is no well posted Mason who believes that the Temple ever was anything more than a symbol referring to some spiritual truth. No one knows where it stood; no archeologist can point to the location; not a fragment of the structure is known to exist—all its beauty is in its symbols.

Strange events occur as the world rolls on. For years the search for the "Better World" was made by the churches. I believe any candid mind will see today, that the churches have all settled down to the fact that the world of spiritual attainment, where there is a consciousness of the spirit is attained only after death. They will tell us that there are two bodies, one spiritual, the other material; that the spiritual is the real, the material the shadow. When one asks for a more detailed account of the belief, they clear all by saying the spiritual consciousness is attained only after death. Of the two hundred and fifty denominations of orthodox churches in America, there is not one that I know whose teachings are contrary to the above statement.

Eminent physicians have discovered facts that lead them to believe that there are faculties in the mind which, when developed, reach into the unseen—the occult—and grasp the forces that are of those planes.

Many of the most learned men are delving into the problems of life, and approach the border land, and while they are not all agreed on the methods to be used, they are bringing to light facts which prove beyond a doubt the reality of that which to material sight, unseen. They are arranging a working basis along lines spiritual, lines that must be followed in this new field of research, and that the proofs are such as to the data secured, it would stand in any court in the land. One can demonstrate

the fact that the churches are fighting this movement with great efforts, and discourage their members from following the well known laws that bring about the consciousness of the occult faculties and knowledge of the phenomena of the occult.

The universe supplies man with all the material from which to erect temples of Divinity. The arrangement of the Temple of Solomon, the symbolic ornaments which formed its chief decorations, the dress of the Priest, all had reference to the order of the universe. The Temple had reference to the sun, moon, the fixed planets, the seasons, the zodiac, elements and many details of the earth's hidden mysteries.

Paul says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth within you?"

J. Hamilton Dewey, a physician of New York, some years ago, published a work of great usefulness along the lines of occultism. In it he showed clearly that the cultivation of the hidden forces strengthened the mind, increased the faculties up to their best and enabled the student to reach into the unseen world at pleasure, and take cognizance of the things at work there; interpret phenomena, and see in Nature much that was hidden from the material sight. (The publication is out of print.)

The churches discourage, in every way possible, the research into occult forces. They contend that the research along these lines is

dangerous, unbalances the mind and unfits one for the active duties of life.

Take the published sermons by the best preachers, and you will find that they declare in positive terms that there is dual personality; two distinct persons, one of which is spirit and one material. They declare that the spirit takes charge of the material, conducts the path of destiny, leads it along pleasant paths, and cares for, guards from danger the steps of the material form. That the spirit hovers near in sleep, and guards the material from danger. They tell us this in one breath, and in the next repudiate it all by declaring that no one knows anything of the spirit more than that revealed in the word of God. They hover near some musty volume, written by some one that knew less than they of the forces of the spirit. Preachers do preach on the unseen—the occult forces—and when you listen to their reasoning, or rather want of reasoning, they return to what someone has said in the matter, not what they know positively in the matter—first hand.

A great orator, a preacher of great fame, some years ago preached to an audience at the Ministerial Association in Portland, Ore. He said in the sermon, that angels hover near; spirits guard the bed; ministering forms guard every step of the individual, and the curtain of Heaven may be drawn aside and angels can be seen coming and going. The next Sunday he preached on another sermon. In it he said



there were some people so smart that they could converse with the spirits gone before, now in the Celestial spheres and call them down to earth. These people, he said, should be chained and placed for safe keeping behind strong bars.

It is not safe, it is not wise nor expedient to make assertions that cannot be proven. I will ask you to go to any preacher, priest, or church lecturer and question them along these lines, and be convinced that what I have said is true.

What interests us along the line of the occult is how to grasp the knowledge of the forces that lead to the strengthening of the faculties which interpret phenomena and enable one to interpret it correctly. When this is accomplished the student is a long way on the road to success. The boy that said an education was not worth the effort to learn the alphabet, never became famous in letters.

Language in the occult does not consist of words only. It includes all Nature in its language, symbols of Nature's creation, whereby lessons are taught for the use of man.

The blind have a language mostly oral. They are learning a new language lately, through the kindness of teachers. The blind can now talk with the mutes by holding the hand of the mute and determining by the sign language what is said. The mutes are learning a new language by studying the lip movement in speaking, and in it they are becoming quite proficient. Years

ago this would have been regarded as impossible.

I once saw a Crow Indian buying a bill of goods amounting to two hundred dollars or more. He could not speak a word of English. He had with him a Sioux Indian, and to him he gave signs. The Sioux Indian spoke in Indian language to the interpreter and he to the owner of the store, and in that way the goods were purchased. The Crow Indian did not utter a word in all the transaction.

Helen Keller was afflicted by sickness in childhood and a great part of the light and joy known to others was closed against her.

She was deaf, blind and mute. By the assistance of teachers she learned to read Greek, Latin, German and French and mastered much of the sciences. For a long time after her teachers had traced on her hand the letter that stood for cat, dog, doll, and other simple words she did not comprehend their meaning. One day her teacher gave her a drink of water and traced on Helen's hand the word w-a-t-e-r. Then she understood what was wanted of her. Her soul bounded ahead.

She wanted to know all about the big round world, wanted to know what held up the world since it was so big and heavy.

If Helen Keller was so intensely happy in her newly acquired language, by which she could learn so much of the world, how much more happy would a person be that learned the key to the occult world and could see, while

in the physical form, the workings of the unseen world?

The world owes W. Hanna Thompson a debt of gratitude in bringing to light the process by which language is obtained in man.

In April, 1861, an eminent French physician, named Paul Brocha read before the Paris Medical Society a paper which treated on this matter and won a world-wide fame. Thompson in "Brain and Personality," said: "It is not easy at this time to appreciate what a permanent influence was exerted in the medical world by this school of Paris, whose lecture rooms were crowded by students from all countries."

"That there is a definite locality in the brain which is the sole seat of articulate speech, found in a limited area in the lower and posterior part of the convolution, called the third frontal and which is now known as 'Brochas Convolution.' This fact, of course, could only be demonstrated by injuries to that part of the human subject, and Brocha showed that in all such cases damage to that locality was demonstrable \* \* \*

"Two conclusions inevitably follow upon these facts--first, that brain matter, as such, does not originate speech, for then both hemispheres would have their speech centers; and second, that either of the hemispheres is equally good for speech if something begins early enough in life to use it for that purpose. That something is the most used hand by the human

child, at the time when it learns everything; for self education always begins in our race with the stretching forth of the hand, as anyone may note in the first action of the infant. The hand then, most used, determines which of the brain hemispheres should know speech and which hemispheres should remain silent or wordless, and therefore, thoughtless for life.

“It was this discovery which put to rest forever the theories of phrenology, as a science.”

Speaking further of this discovery, Thomson says: “In the visual area is a place which, if damaged, renders the person unable to recognize members of his own family, though he sees them; and in the auditory area are places, one of which, if hurt causes the person to be no longer able to know his most familiar tunes when he hears them, while by injury in another place in the brain, he loses all power of distinguishing sounds in general, in that he cannot tell the bark of a dog from the song of a bird, because they are all alike noises to him. And here again, these important brain areas in us, interpret what sight and sounds mean, and are found only in the left hemisphere of the right handed person and in the right hemisphere of a left-handed person; in other words in the hemisphere in which the seats of the faculty of speech are located.”

“With the great majority of people, the speech centers are located in the left hemisphere of the brain. It is a part of the left superior temporal convolution which hears

words; it is a part of the left angular gyrus which sees words; and it is the left Brocha's convolution which utters words. In all such persons the corresponding places in the right hemispheres are not speech areas at all.

“Therefore, again, it is not brain structure, nor organization, nor locality, nor brain cells or fibres, nor any similar thing which is the first cause of word making. That first cause is something wholly different, namely, an agency, or agent, which visits these brain localities, and finding them originally entirely unfamiliar with a single word of any kind, proceeds by a long and incessant repetition process of teaching, to fashion those particles of gray matter to do what he proposes, here to receive words, there to utter words.

“Here we have come upon a most impressive fact, namely, that by constant repetition of a given stimulus, we can affect a permanent anatomical change in our brain stuff, which will add a specific and remarkable cerebral function to that place, which it never had before, and which, therefore, it could not have had either originally or spontaneously. This material change must be there, though no microscope will ever reveal it, or identify the English reading from the French reading cells, in one who can read both languages, but yet there must be, or a blood clot or an umbrella tip, could not destroy it.

“We must pause in our discussion, because we have come to a great principle which goes



to the foundation of every thing nervous—from the nervous system of a polypus to the brain of a philosopher.

“That principle is this: That a stimulus to nervous matter by calling forth a reaction in it. This change may be exceedingly slight after the first stimulus, but each repetition of the stimulus increases the change, until by constant repetition a permanent alteration in the nervous matter stimulated occurs, which produces a fixed habit. In other words, the nervous matter acquires a special way of working, that is of function, by habit. \* \* \* It can be fashioned artificially, that is by education, so that it may acquire very many new functions or capacities which never came by birth nor by inheritance, but which can be stamped upon it as so many physical alternations in its proplamic substance.”

In this splendid treatise of “brain and personality” by Thomson, there is food for reflection, and if what he declares is possible in the human brain in the way of new functions, the whole line of occult forces become tangible, and clear, all the phenomena is taken from the field of the “special providence” class and placed in the field of reason, of the possible working of the normal brain.

To what degree the lower animals have a well defined language, is only a conjecture. In watching a flock of birds in a tree when something approaches, which they are afraid of, a warning call is made and all the birds take to

the wing. When coming suddenly upon a mother quail with her little flock, the mother bird will give a warning cry when instantly every little quail will find a hiding place. When the danger is over she will call in another sound and her little ones will come to her. Hunters knowing this call, imitate it so perfectly that the young quail will come to them when the hunter can kill many at one shot.

## CHAPTER II.

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### Good and Evil.

“Thou shalt not kill,” means one thing to one person and means nothing to another, under the same conditions.

When two nations are doing their utmost to establish the mastery, and the armies are entrenching, shelling each other on every side, mowing soldiers down to death with the rapid fire guns, there is no disturbing influence at work in the breast of the soldiers thus engaged. As a disturbing element, do we care to think of the horrors of war?

History proves nothing. On a “five-foot reference shelf” not over six inches should be given to history. We want to know who wrote the history before we even will condescend to look into the book. It is said that Charles Kingsley, having been appointed lecturer on history in the University of Oxford, resigned the position and the honors on the grounds of incompetency to fill the position, with the approval of his conscience. Afterward, when meeting Froude, they compared notes, and they agreed that “We can never know whether Mary, Queen of Scots, was virtuous or vicious.”

When one takes the risk of turning traitor to his mother country, scatters discontent, is treasonable; aids and abets the enemies of his

country, that person brings down upon himself the anger of the nation. Of all the enemies of the nation, such a one is regarded as the worst.

If all the medical fraternity now declare as to crime being an abnormal condition of the mind that can easily be corrected, what of the Guillotine, the scaffold, the dungeon, the straight-jackets that are used to punish wrong doers? If, even a part of this new declaration be true, what of the churches that sanction punishment of murder by death? If my brother commits a wrong that the statute declared is punishable with death, and I deny him the benefit of the medical remedies, the operation by the surgeon that would correct the wrong; have I done the right thing by my brother?

“Am I my brother’s keeper?” If his brain needs attention and I send him to the scaffold instead, have I done my full duty?

Professor Elmer Gates, a man of great research in medical lines made the discovery that in the criminals there is a precipitation of different colored substances, found in the saliva of the party committing the crime. Some years ago he conducted some experiments with parties who had committed different crimes, and was able to demonstrate to a certainty that the rule was perfectly established in this theory. He collected the saliva from noted criminals and universally the parties who had committed the same crimes; each were possessed with a precipitate that settled to the

bottom of the saliva collected. That some crimes produced a dark brown colored substance, some of a lighter shade, owing to the magnitude of the crime committed. In people of jovial disposition, he collected saliva, and in these universally the precipitate was a white substance. That when this substance collected of the jovial, happy people, was placed on the tongue of others, that it created a like jovial disposition in them.

In the New York Herald, of some years ago, Doctor Gates gives in an article the reason for his theories. "Dogs born in darkness and kept in dark places for a year, without seeing a ray of light, have no more brain cells in the seeing area of the brain than puppies just born. But dogs that have been given a special training, in accordance with the rules of the art of brain building, in the seeing of colors, tints, shades and hues have a greater number of brain cells than any dog of the same species has ever had before.

"I discovered long ago that whenever I put into any part of the brain new brain cells, the corresponding part of the body was thereby rendered stronger and more healthful. It may be truly said that the body is but a portion of the brain extended; for, as a matter of fact, brain cells, by means of intervening fibres, are in a direct contact with the protoplasm of the cells of the body. If you will limit your attention to some part of the body, as, for instance, to your hand, and refuse to allow any state of

consciousness to enter your mind except the feelings which may arise in that hand, you will soon become aware of a warmth and fullness in that organ, and which by practicing this upon different parts of the body several hours a day for five or six weeks, you will acquire skill in directing intense feeling very quickly in any part of the body you may select. This may be applied to the successful cures of several diseases.”

By this law there is established a well defined law by the use of which people can lift themselves out of and above the sordid planes that have a depressing influence.

It appears that the churches have stood to one side and camped along the old trails that lead out in the woods and back again by a new path.

A short time ago the newspapers gave an account of a boy who developed a mania for murder. He was attending school—did not get his lessons and was going to the bad rapidly. A physician noticed the boy's actions and confided to the boy's father what he thought must be the matter—that some part of the skull was pressing on the brain and causing this mania. The boy underwent an operation, and it was found that a pressure on the brain was causing the trouble. The trouble was corrected and the boy regained his normal mental faculties and his place in the class was kept with ease; he no more desired to injure his playmates. Children who are afflicted with adenoids, lose their



places in the classes at school, fall away in intelligence, and while they may live to old age, they are handicapped greatly in all the walks of life, when a slight operation that would take but a few moments might restore them to usefulness.

Instead of searching for the disturbing elements that cause crime, we lay awake at night wondering what new form of torture we can devise that will cause the wrongdoer to cease his wrong doing.

The people of the State of South Carolina had it adopted in her constitution that no divorces shall be granted under any cause whatever. That rule would meet with the approval of the most anti-divorce person, sect or denomination.

There is another force at work in that state that modifies this rigid rule. Where parties cannot harmonize as husband and wife in that state, the one being wronged can go to the judge of the court and get an allowance, set apart from the estate to be used to keep a companion in the home.

The equity court looks upon a thing done that should be done. The South Carolina rigid law is annulled by the court. It is possible that the law makers of that state had not reckoned on the law of equity. Had they so guarded the constitution of that state and made the law so rigid that the court of equity could not have intervened, such a law would have been useless for no power is delegated to any set of law-

makers that can place a wall against courts of equity.

A few years ago United States Senator Smoot from Utah, of whom it was charged had seven wives, was called upon to defend his right as a United States Senator. The whole world looked on, anxiously awaiting the result. Smoot kept his seat in the United States Senate. The South Carolinian keeps his wife decreed by the court and the world moves on.

In the South American Republics, falsely, so called in some cases, there was a rule that no one excepting a Catholic could marry there. Parties sojourning there that could not comply with that law, or would not do so where they might, they married as under the rules of the country from whence they came. This was no marriage at all, but a violation of the land; punishable with imprisonment, and their children were illegitimate and the property accumulated after the marriage was subject to confiscation by the church. This went on for many years—over a hundred years at least. It never disturbed the conscience of any of the parties this illegally marrying there.

I think it was in President Hay's administration that there came up some trouble over this law from some punishment of some one violating this law, and congress asked the South American Republics to amend this law, whereby parties might marry under the law by officials of the law, and also declaring the children born



to the parties before this marriage as legitimate.

In one of the Pacific Coast states, after equal suffrage was established, a criminal charge was lodged against a party for a crime specified under the laws of that state. The jurors were women. The prosecuting attorney made a clear case. This crime was not denied. The case was given the jury and the prosecuting attorney smiled a knowing smile, which meant "he will get all that is coming to him." The jury were out but a few moments. They returned with a verdict of "not guilty as charged." One can lead a horse to water, but cannot make it drink. That jury had to take the instructions from the court, but the law granted them the right to find "beyond a reasonable doubt," and they were the sole judges as to the evidence.

About that time I knew a party that was charged with the same crime. He had promised to marry a lady and met another lady that he liked better, and married her. The first one brought a criminal charge against him. He was sentenced to the penitentiary for one year. He was made a trusty at the penitentiary, and made himself useful by doing odd jobs. When, in eight months, he had earned the credits for good behaviour, he returned home; a company of 100 or more met him and welcomed him home. They had a jollification on his return. His wife was among the crowd who welcomed the ex-convict back. Later this man was rewarded by his friends by being appointed to a

prominent political position of trust.

The same year in which this occurred, there was a logger who became restless after getting his pay check and longed to be with the boys of the city. He spent his money in short order, by the assistance of friendly bar-tenders, and late in the night he went in search of a place to sleep. He wandered along the bank of the river, found a shed and pushed in the door and made a bed on some grain sacks. In the morning the freight men found an intruder in the grain shed and reported it to the sheriff. The man was arrested and taken to jail on a charge of burglary. The prosecuting attorney told the man to plead guilty, that the charges would be punished lightly. The man plead guilty and was given fifteen years in the penitentiary.

The man did not impress me as a criminal. I secured his parole. I loaned him money to pay his carfare and hotel bills until he reached the place where he had secured work with his friend, who had vouched for the criminal's good behaviour. He went to work, was faithful as he had been in former years. He returned the money I advanced him with the remark, "Here is your money and some more. Thanks. I will not forget you." Later that summer there came a forest fire that raged over the woods where he was hook-tender in the logging camp. He was lost track of and has not been heard of since. It was thought that he had taken passage on a ship bound for Australia, as there were ships leaving about that time. That

man, though not a bad man, has a horror of the injustice of the law on the Pacific Coast. If in years to come, that man becomes an orator, he may be found on a soap box telling the people of the injustice of the laws of the land.

A man in California, was sentenced to one year in the penitentiary for horse stealing. He went with the sheriff in search of the penitentiary, as it seemed, and on the way the sheriff lost the man. The convict went on to the penitentiary and gave himself up. As there was no commitment papers giving the warden authority to take charge of the criminal, the criminal had to wait the coming of the sheriff. That criminal did not cause the warden any trouble, he was made a trusty, and became general roust-about. His conscience never disturbed him in the least over the crime he was charged with committing.

It is said that a noted actress was a great favorite of one of the kings in Europe. One day, while the guest of the king, this lady, in a playful mood, dropped a small piece of ice down the king's back. It is said that the king "never quite forgave her for the insult."

Strange as it might seem to an American, the rule or law of custom about the great and near great, the noble of royal degrees, it appears to be a crime to approach any of the royal members without their consent and permission. In days under the rule of despotism the touch of any member of the royal family in a jest, or rude manner, was punishable with death.

The fair maiden musing beneath the scenes, forgets the festive rays and masquers gay. She sees a mist, a darkness, passing before her vision, and beyond these she sees pain and death. She inquires of her mother if this is all of life—pleasure today, pain and death to-morrow?

Slowly the people awaken from their long sleep, rub their eyes and look about in a dreamy manner upon the surrounding conditions that hampers the minds of the people. In the history of the United States of America, there was never a greater disturbing element than the African slavery practice. There were two equal divisions of the country. South of the Mason and Dixon's line was slavery, with all its horrors. North of this line the opposition to slavery was intense. The "under ground road" was a well known fact. Where I lived in Indiana the good people living there, would take the runaway slaves and in the night the friends of the negroes would go with them, traveling all night taking the slaves to their destination to cross over into Canada to be free. When the Dread Scott decision came it was the last straw that broke the camel's back. By this law or Supreme Court decision, any slave owner could follow the runaway slave into any of the northern states and take his slave, and compel people to turn out and hunt for the slave.

It is not the purpose here to repeat history. All have volumes of American history in your

libraries. Only that we may get a glimpse into the mind that will enable us to fathom the law wherein crime works as a disturbing element to the degree that it turns back the hands of time and compels the race to work up against great disadvantages and ages of labor are lost in vain.

Lincoln's speech in 1858, reveals much of the mind of the people concerning slavery. He said in that speech: "If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it. We are now in the fifth year since a policy was initiated with the avowed object, and confident promise of putting down slavery agitation. Under the operation of that policy, that agitation not only has not ceased but has constantly augmented. In my opinion, it will not cease until a crisis has been reached and passed \* \* \* . Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all states, old as well as new, north as well as south. Let anyone who doubts carefully contemplate that new, almost complete, legal combination piece of machinery, so to speak—compounded of the Nebraska doctrine and the Dread Scott decision \* \* \* . We shall lie down pleasantly dreaming that the people of Missouri are on the verge of making their state free, and we shall awake to the real-



ity, instead, that the Supreme Court had made Illinois a slave state. To meet and to overthrow that dynasty is the work before all those who would prevent that consumation. That is what we have to do. How can we do it?

“When he invites any people, willing to have slavery, to abolish it, he is blowing out the moral lights around us. When he (Douglas) says that he cares not whether slavery is voted down or up—that it is a sacred right of self-government—he is, in my mind, penetrating the human soul and eradicating the light of reason and love of liberty in this American people.”

As a disturbing element, nothing in the history of the American continent has been as prolific of evil as the unrest, the constant turmoil over slavery. As long as time lasts the conflict will go on, fading at times, brightening up at others, but forever working an unrest in the minds of the people. One year the laws make it a crime to inter-marry the whites with the colored race, the next year it is permissible; and state after state is confronted with this monster that will never down.

In Lincoln's inaugural address in 1861, he declares that he had no intention of disturbing slavery of the south. He said in that speech: “Apprehension seems to exist among the people of the southern states, that by the accession of the Republican administration their property and their peace and personal security are to be endangered. There never was any reasonable cause for such apprehension. Indeed, the



most ample evidence to the contrary has all the while existed and been open to their inspection. \* \* \* I have no intention, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so.’’

When slavery was in its infancy, William Pinkney, in a speech delivered in 1788, said: “The generous mind, that has adequate ideas of the inherent rights of mankind and knows the value of them, must feel its indignation rise against the shameful traffic that introduces slavery into a country which seemed to have been designed by providence as an asylum for those whom the arm of power has persecuted and not as a nursery for wretches stripped of every privilege which Heaven intended for its rational creatures, and reduced to a level with—nay, become themselves—the mere goods and chattels of their masters. Sir, by the eternal principles of natural justice, no master in the states has a right to hold his slave in bondage for a single hour; but the law of the land, which we cannot in prudence or from a regard to individual rights abolish, has authorized a slavery as bad or worse than the most absolute, unconditional servitude that ever England knew in the early ages of its empire, under the tyrannical policy of the Danes, the feudal tenures of the Saxons or the pure villanage of the Normans.”

When Thoreau was imprisoned because he refused to pay some unjust, iniquitous tax, Emer-

son visited him in the prison and asked Thoreau why he was there. Thoreau said: "It is not so much why I am here, but why are you not here, Emerson?"

A microbe in a drop of water became enraged at some fancied injury on the part of some other microbe, and in his fury killed many companions. After he had vented his fury he apologized to the drop of water for his rudeness. The drop of water said: "I had not noticed that you were doing anything, were you acting badly?" A whale became enraged in the ocean and upset boats killed many people and lashed the sea into a foam. After it had cooled down a little and saw the folly of the act, the whale asked the sea for its forgiveness. The seas asked: "Have you been acting badly?"

"Yes," said the whale, "did you not notice me killing people and lashing the sea to a foam?" "No," replied the sea, "I did not notice your acting badly."

A tornado tore across the country and devastated many villages and cities, killing and injuring many people. After it has become calm and reason restored, it asked the sun for forgiveness. The sun replied that everything seemed to be working about as usual, that there was no noticeable disturbance.

An item was published in the newspapers of a punishment inflicted on a Prussian soldier, that seems out of all proportion. The reservists had been called in for fourteen days practice, and during this period aviators gave an

exhibition. The crowd insisted on breaking through the barriers surrounding the aviation field and an under officer ordered a dragoon to ride his horse into the crowd. Gustav Pieper, a reservist, who happened to be in the crowd, seeing women and children threatened by the charging horse, seized the bridle and held the animal. He was sentenced to seven months imprisonment. I presume, had the horseman allowed the horse to trample upon a child and crush out its life, he would have been cautioned to be careful.

A friend of mine, who served one term in the navy, related his experience in the line of discipline. They were ordered to paint the boat. All hands went to work and the boat was painted a beautiful white in the interior. After a week's work and the ship was painted inside and out, there came an order to coal up. The paint was fresh. The fact made no difference. The coal went thundering into the ship from a dozen places. The coal dust covered the entire ship, and the fresh paint was a sight to behold. When the coaling was completed, the orders came to scrape off the paint. The only good that could have come of these crazy orders was to crush the manhood of the soldiers and make them mere sticks in the hands of the officers.

When the soldiers were guarding the railroads in California, some years ago, a striker asked a soldier friend if he would shoot down

his friends. The soldier replied, "Ask the captain."

A few years ago the country was a witness to one of the most flagrant wrongs that could be perpetrated on the public in the Aalskan gold craze. It seemed to have been originated by an emmigration society for the purpose of pure greed and gain.

Newspaper plants were purchased, space was paid for by the year in the leading daily papers, train loads of literature was printed and scattered broad-cast all over the United States. Glaring reports of gold discoveries were published in every paper in the land. Parties returning from the gold field—destitute and having spent all they had taken, and borrowed more; parties returning home to stay, were interviewed and made to say that they had returned on business; that they had left their mines in the care of an agent.

When the advertisements of the rich gold field had done its deadly work, the stream of gold seekers started north. They came in swarms, in companies, every mode of conveyance that could be pressed into use to carry the emigrants to the gateways of the Pacific Coast, were pressed into use. Every form of floating craft that could be used, either sail boat, gasoline, steamboats were packed with freight and passengers going to the land of gold. Young and old, strong and decrepit, old women leaning on canes, old men using crutches, rich, poor and all nationalities were represented in the

people making the venture. From the day the parties sold their home, or mortgaged it to secure money to make the trip to the day they landed, it was one round of grab, greed, graft and every turn in the road was met with adversity from start to dismal finish.

When Alaska was reached the labor began to get the supplies to the gold fields. At the coast landings the parties having goods or supplies, had to carry the same to the summit, a distance of many miles. This was up a canyon to reach the top of the divide. Goods were carried for a distance of a mile or two miles or more as much as the owner or packers could carry. The goods were placed in a pile and the other goods carried to this deposit until all was carried to the first deposit, and then a new place was selected and the goods carried to that place, and so on until the top of the table land was reached.

When the summit was reached, and the lake reached, there was more trouble. Lumber had to be sawed with a whip saw out of the standing green timber at the lake's edge, and boats or scows were made to transport the goods across the chain of lakes. This took more time and cost of labor. When the boats were made and filled, trouble arose by the wind and waves on the lake, damaging the goods in the boats from leakage of the boats. The gold fields were reached after many week's hardship of the fortunate ones. Many fell by the wayside, met death in snow slides or the narrow

passes. Others drowned by boats upsetting on the lakes. When camp was reached houses had to be made of canvas, clay, sticks and logs as best they could of the material at hand.

The camps were thinned with disease, typhoid fever, malarial fevers, scurvy and many other forms of disease made inroads on the camps. Some gold was found, but not one dollar was taken away for every ten dollars spent by the gold seekers. It was one chain of adversity after another all along the line.

No one could have stopped the craze. No one thousand men with a mililon dollars at their command could have brushed aside the craze, once it was fanned into existence. When a person loses his life at the hands of an assassin the murderer is run to cover and his life taken as a forfeiture. When one loses goods, the thief is found and placed in the penitentiary for the crime. Someone must atone for the crime.

In the Alaskan craze, where an army of unknown number, lost their lives in that land of adversity; lost all they had made in a lifetime by toil; and in trying to place the blame, one would be at a loss to know where to begin. When the weary bankrupt miner started home to the land of plenty, he possibly was waiting for the last boat out from Alaska for the fall. The boat was a dilapidated old tub, and it was taking the risk or stay in the frigid north. The risk was taken and in some instances it was the winding sheet of the returning miners.



An Eastern Oregon rabbit drive by the farmers, where miles of guide wire fence is spread to guide the rabbits to the pen of death, where boys, men on horseback, and dogs are driving the rabbits to their doom, is no surer of results than the craze that set Alaska on fire some years ago. The transportation companies take no blame. The merchants that sold the goods at exorbitant prices to the gold seekers claim they are not to blame. The steamboat companies share no blame in the matter. The fact is clear that the gold seekers were duped, deceived, misled, met adversity on every hand, lost all they had; came home sick, destitute and had to begin life anew. The symbols of adversity were on every hand in the entire trip. What more could a sane person have planned than they gathered? Father Flynn, now ninety-seven years of age, hale, hearty, contented in living in the valley at the foothills of the Cascade mountains in Oregon, where the violets, crocus, hyacinths and other early blooming plants come in bloom the first of March every year, sometimes earlier, has kept his life free from these trips that contain only adversity, and is happy.

## CHAPTER III.

### **Spiritual Consciousness.**

The subject of spiritual consciousness is little understood. The very few care anything about it, rarely discuss or think of it. People are afraid of the subject; many of the bravest people in the world fear the darkness, fear that they will be confronted with a spirit, a ghost. I know a very intelligent Christian lady who will not go into a dark room for any price. One night, while in a darkened room, she saw a face and ever after that she fears the dark. Possibly if she could be made to understand from whence came the form of the face she would fear the dark less than the light. The majority of the people believe, are taught in church and Sunday School, that the spirit is quickened after death, never before; that after death we become a spirit. To test this matter you have but to ask any child, any teacher, any preacher in Christendom and be convinced that this statement is not true. It is wrong to teach that we will gain a spirit. We are spirit. We are spirit and know it not. The introduction has been attempted in a thousand ways from childhood to old age, yet we cannot, or will not understand. The doctrine has been advanced that after death we will gain a spiritual body of perfection, and live on and on for-

ever, gain wisdom and strength and go the rounds of the planets in the progress in the upper planes.

We will not disagree over the matter at this time. The point of difference is as to time only. We are spirit now. We will be spirit after death also and then all will be clear. All can be made clear now if we will that it be so. The one that puts off the knowing for a fact that they are spirit, will pass to death and have gained little, will be drift wood on the shores of eternity, there to regain a consciousness that might be gained here in life.

An enterprising man had many sons. He gave them all the advantages that could be given in position, schooling and in business. The sons had been allowed to select their choice in churches: Mike had joined the Catholic church; Calvin found a home in the Presbyterian church; Newton was a Congregationalist; Campbell found the Christian church his ideal; Eddy became a Scientist; Swedenborg found a home with the Spiritualists; Joseph found the latest, the Independents, and with them he cast his lot and made his home and abiding faith; Daniel found the key to salvation was in the prophecies of Daniel, and that the keeper of the keys was the Advents. Each was happy in the extreme in his belief or want of belief.

At the parental home there was a reunion of the family. They gathered there as they had each year after leaving home. They talked of the events of the day, the political prospects,

and finally drifted into the theological teachings that interested each the most. Mike said that his church settled all the disputes relative to immortal life, that he never worried over the issues of the church, that all that worry was left with the priest.

Newton said that as to the essentials and non-essentials, we could agree near enough on the essentials and let alone the non-essentials. The Congregational people are never amenable to trials for heresy, by this rule of action.

Calvin thought that the law of "foreordination and predestination" were established, and that all understood the law and none were excused from the law. Campbell found that it was easy in the combine of the "preacher, the word and the subject," along with plenty of water. Eddy said the matters referred to by his brothers was not clear and explicit, and that his church treated the matter differently. That Mrs. Eddy taught that "those who reach the transition, called death, without rightly improving the lessons of this primary school of mortal existence,—and still believe in matter's reality, pleasure and pain,—are not ready to understand immortality. Hence they awake into only another sphere of experience, and must pass through another probationary state before it can be said of them: 'Blessed are the dead that die in the Lord.' (See page 3 of "Unity of Good," by Mary Baker Eddy.) Swedenborg replied that that sounded like reincarnation to him if it had any meaning.

Joseph related to his brothers that he had learned a new doctrine, one that seemed rational and by its use a degree of consciousness could be attained whereby one might know the "will of the Father," and follow it without stumbling. That by the cultivation of the faculties that are given man to use, one can prove beyond a doubt that man lives now as a spirit, that he is spirit. That one need not wait the death of the physical body before knowing that the spirit was the real part of the being, as known in life.

Daniel came to the reunion quite late. It being Sunday he had some work that had to be done and as he had rested on the Sabbath, he came late in the day. He brought with him the newest revelation on the prophecies of Daniel and expounded these to his brethren.

Joseph remarked that "if the Russian government wouldn't tie up the war dogs the prophecies of Daniel might work a fair revelation in Europe." Swedenborg and Joseph were busily engaged in the themes nearest their hearts, when the other brothers retired for the night.

In "Unity of Good," page 28, Mrs. Eddy deplores the idea of there being a spiritual consciousness. She says: "Who then, dares define the soul as something within man? As well might you declare some old castle to be peopled with demons or angels, though never a light or form was discerned therein, and not a

spectre had ever been seen going in or coming out."

Suppose you were to take a blind man to a castle and tell him the castle was inhabited by a pretty lady. Suppose the blind man would say he heard no sound of footsteps about the castle, therefore, it was not inhabited. Suppose one were to take a deaf man to the castle and tell him the castle was inhabited by a pretty maiden. He could see, but saw no form there, he therefore, declared there was no one in the castle. I lived for nearly a year by a neighbor in Nebraska whom I thought had abandoned his homestead. I lived but a short distance from him, not a quarter of a mile were our houses apart. I remarked one day to a neighbor that the man seemed to have abandoned his home. My friend replied that I was mistaken, that the neighbor referred to spent every night in his home. The neighbor whom I thought had abandoned his home, was working, building a barn some miles away, and came home late every night.

When Joshua lead the children of Israel across the Jordan into the land of Canaan, did he find it flowing with milk and honey? Did they find the Anakins there. In the thirty-fourth chapter of Numbers there is the boundary of the land that the children of Israel should possess. It was not as large as the State of Ohio, when in President McKinley's administration it was described by a congressman as bounded on the north by the Arctic



ocean, on the east by the Atlantic, on the south by the gulf and on the west by contingencies.

What became of the land flowing with milk and honey that forty years before the twelve spies discovered, now the children of Israel were crossing the Jordan to possess it? Why did Moses charge them to "Drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images and pull down all their high places.

"And ye shall disposess the inhabitants of the land, and dwell therein, for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance." When Moses died, Joshua was told to go and possess the land, that the Lord had promised the children of Israel. He charged him "only be thou strong and of great courage.

That thou mayest observe to do according to the law which my servant Moses commanded thee, turn not from it to the right hand or to the left hand that thou mayest prosper whithersoever thou goest."

Who knows the history of the tribes that crossed over Jordan? Speculation on every hand as to the ten lost tribes—where they went, what was their final destiny, has been the theme of Christendom for ages and it is no nearer solved today than it was a thousand years ago.

Was the history of the children of Israel an occult story, a cabalistic story, or was it the

transaction of a nation? Take your choice between the two.

When the microscope came into use it opened to us a new world, not before known. Life was clearer understood. The building of the body was revealed by the use of this instrument to be conducted like the building of a castle, or a wall, the builders being officered by captains and the work was divided between companies of workmen, all officered by a leader. That one set of workers carried away the waste tissues, cleared the ground and other workers carried the material and repaired the structure. A new world is thus revealed.

When the telescope came into use it opened to us a new world as mysterious as a fable. People with eyesight better than the average of the people declared there was a bright star near the middle star on the handle of the "dipper," known in England as the "plough," but why they gave it that name no one can conjecture. This star is known as "Jack by the middle horse." How was it possible, before the telescope to prove there was a bright star at that location, only a few feet below the middle star as referred to? Those who could see it with the naked eye, might declare its location and fact, but to all with poor sight this assertion carried little weight. When the telescope and the field glass came into use all could prove the fact in this way. If you want to test your sight go some clear night and look closely for a few moments below the middle star on the dip-

per handle and you will see it, a bright red star a few inches, as it seems, below and a little to the left downwards or near a right angle with the range of the three stars forming the handle of the dipper. If you cannot see it with the eyesight, then take a field glass and you will find it and be convinced.

This does not prove spiritual consciousness. No, possibly not. However, we have set at rest the fact that there existed this star that was beyond the range of the sight of many.

Suppose one were to say that there might be a large company of trustworthy people who would declare that the body did possess a being, a mate, an inmate within the castle, and that to follow certain well defined rules the fact could be demonstrated, would their testimony be taken? Would you say with the thousands, before the telescope and field glass were invented, that the "Jack by the middle horse" was only a myth, until the fact was proven; that the castle is not inhabited? If Mrs. Eddy has not seen the inmate does that prove that there is no inhabitant of the castle?

Mere assertions, as such, signify nothing. People claim they want proof. The fact is that the masses of the people take for granted nearly everything with which they have to deal—take other people's word for it. Possibly the spiritual features of life are an exception to this rule. They said of Jesus: "Let him come down from the cross if he be the Savior." They smote him and said, "tell us who smote you."

The Christian, as well as the agnostic, or infidel, when it comes to the occult feature of life demand a "sign." One lies down to sleep and leaves the working of the body to the involuntary action of the body, the respiration, the digestion, the heart's action and all is well. No one knows why or how the heart beats, or how digestion is accomplished, yet no one worries over that fact. Someone is caring for the body while it is at rest.

It is not the purpose of this article to ask any one to blindly believe any spiritual statement unsupported by proofs.

Do you desire to know, for a certainty, that the body is inhabited? If so, then we can soon agree on the facts; have the proof and you will be grateful for the proof. If it does not interest you, then our time is not well spent in the discussion. Do you care to become conscious of the spiritual consciousness that you might serve others and assist the world in being happy, then your desires are well grounded, and only success will attend the efforts. If idle curiosity prompts you in the investigation, take warning and leave it alone. You are dealing with fire and will meet with disappointment that will cost you something. You may have the proof first hand, need not ask a medium or other teacher for any revelations for they are yours to take once you know how. For idle curiosity, we have come to the parting of the way, from this line forward to the close of the book will lead to a disappointment, if

you are seeking amusement for idle curiosity alone.

There is a preparatory process in the occult, that must be carried forward, and certain well established rules must be followed before one can attain to the consciousness of the spirit to know that there is an inmate that dwells in the castle with us. It takes years of prayer, years of painstaking effort to master the sun's rays and to come into the light.

## CHAPTER IV.

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### Counting the Cost.

Are you satisfied with your attainment in spiritual consciousness? If so, you are to be congratulated. If you long to know more of the unseen world, long to know more of the Father, then the pursuit of knowledge will lead you into pleasant paths. Teachers will come out in the open and will lead you. When one crosses the threshold and declares that he will seek diligently for wisdom, then wisdom will be attained. Possibly not from the standpoint of the church rule, can one hope to attain to the desired knowledge, for the churches are all hedged about with a wall of doctrines which sacredly guard the flock from seeking wisdom along any lines but those prescribed in that church. No one would for a moment place any hindrance in the way of the churches doing a missionary work, making life as pleasant as possible by placing the fallen on a plane above the planes of the sensual and criminal classes. We cannot point with pride to any higher attainments reached by the churches. By a careful canvass, both in Europe, Africa and America it is declared, by the churches, both Catholic and Orthodox, that they are losing ground. That little interest is taken in the churches of today in any part of the world. They are fall-



ing off in spiritual attainments, so it is declared by themselves. They claim they are losing hold on the people, that their members are indifferent to the rules of the churches in all parts of the world. As Israel went away, was lost sight of, possibly, Christendom may follow.

In searching with care the experience of Job when he was making the effort of his life to gain wisdom from above, and discarding the supposed truths of the wise of earth as then known who expounded to him what they thought was wisdom, one can see that the effort cost Job no little. When he "paid the price" and stood in the light of the sun he had demonstrated what it meant to follow, determinedly, a rigid pursuit after wisdom.

In ancient times, when a man wanted to wage war on some enemy he would pledge all his property, his gold and silver plate; get his army, their equipment and begin his war. If he had not counted the cost with care he would be impoverished. When the day of redemption came, if he could not pay, he lost all he had pledged. In some instances where the soldier could not meet the obligation, and no extension could be granted on the property pledged, the warrior would kill the man from whom he had borrowed the money and by the death of the lender of the money the warrior had one year in which to pay the money borrowed. The lender of money, in those days, took chances of losing his life if he played

“Shylock and the pound of flesh,” in a business transaction.

I know a widow who was left some money by insurance of her husband when he died. She started a structure of great proportions, which was not half completed when her money was gone. It stood weather beaten for years when it was sold for a small part of the cost to her. She lost all in the enterprise, went to cooking for a means of earning a livelihood. The money left her would have kept her in comfort for many years, had it been rightly used.

All over the land one sees houses weather beaten and unfinished, the scaffolding yet up, the braces nailed to the sides of the house, and the place inhabited in that condition.

An uncompleted structure never looks well. It fills the mind with horror.

When one begins to build a castle, a temple immortal, to make his body a dwelling place for the spirit, it is well to look to the cost there. When one gets it partly completed, to a degree that it is possible to house an inmate, it is well to see that it is built of good material. Leo Tolstoi withdrew from the world and builded well, placed only the best material in the temple. People, who were at the home of the Count, tell us that Tolstoi and his daughter, who assisted him in his literary work, would sit at the dining table, partake of their frugal meal of brown bread and porridge and milk, then quietly retire. The wife would occupy the other end of the table surrounded with of-

ficers and nobles of rank. Tolstoi will live for ever in the memory of the people of every nation, as a grand man.

According to a recent publication by a Russian, on the life of Jesus, he tells us in detail of the disappearance of Jesus at thirteen years of age, and of his studies among the Jugernauts, who gave Jesus his education, and of his studies and preaching in different parts of the world; that Jesus withdrew from the active callings of the world to prepare himself for the work later engaged in after his return to Palestine.

When St. Paul was converted, he seems to have gone down into Arabia to the school of Metaphysics there, as it was reported where Jesus had gone before him. Paul said he did not go to Jerusalem but went down into Arabia.

In the life of Mary Baker Eddy, she says she was a recluse for many years. That she was away from the active cares in the preparation of "Science and Health." Yet, with her preparation, as others had done in accomplishing the same mission, she gained much wisdom; yet seems not to have discovered that the temple is inhabited.

Sarah Thacher, of Applegate, California, was a recluse for many months in a deserted lime kiln. She was a great student of literature; was a teacher of marked ability, yet she chose the wiser part. She builded well. Every piece of material that went into the Temple Beautiful was a perfect piece of material.

One might mention many who have done likewise. What does it mean? When you begin an education you start with the alphabet. Then the trouble begins. The boy who said an education was not worth the effort it took in learning the alphabet, never became famous as a scholar. Take one of those souls who have paid the price and try to barter something you possess for what they possess and see what they ask for their part of the schooling.

When a child begins to acquire an education he leaves behind all thoughts of playmates who idle away their time. It is a serious business with him. He knows what others before him have accomplished by the same efforts. He knows no defeat. The pinch of poverty only whets his ambition. It means a new coat, a new life, new surroundings when he can measure his life with the best of the land.

After the reign of terror in Israel and the corruption of the rulers, Elijah came among them and demonstrated to them some phenomena that convinced many of the people, but called down upon his head the wrath of Jezebel. "And Jezebel sent a messenger unto Elijah, saying, so let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

"When he saw that he arose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

"But he himself went a day's journey (30 miles) into the wilderness, and came and sat

down under a juniper tree: and he requested for himself that he might die \* \* \* .’

“And he said, go forth and stand on the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.

“And it was so that when Elijah heard it, that he wraped his face in his mantle, and went out and stood in the entrance of the cave. And behold there came a voice unto him, and said: ‘What doest thou here, Elijah’ ” This account, as recorded in the nineteenth chapter of first Kings, reveals a lesson along the line of cabalistic or Esoteric Masonry, but clothed in oriental language. Elizabeth Towne of the Nautilus, if called upon to describe this light would call it the illumination or light from the solar plexus, and thus make it Western, and strip from it all tracings of Special Providence miracles, where it rightly belongs.

Moses saw the “burning bush” that was not consumed. Saul of Tarsus, when converted, saw the “light shine from Heaven” and heard the still small voice.

A rose though called by another name is just as sweet.

There are thousands all over the world that are conversant with the light of the solar

plexus, the illumination of the interior and the "still small voice." These people, while they are taught by the spirit in the minute affairs of the daily life, do not regard it as a visitation of Divine favor.

It is the independent, the self-sustaining individual who makes the world the better for their living. I knew a young lady teacher of sterling worth, that in passing an examination for a teacher's certificate misspelled a word given by the examining board. When told that she had spelled it wrong she insisted that she had not, that she knew perfectly well that she had spelled it correctly. She was denied a certificate. A principal of a denominational college heard of the incident, sent for the lady and gave her employment as a teacher in his school, saying that he wanted all the teachers of that class that he could find.

The individual in the army is what makes a strong army. Every German soldier, from the highest officer to the lowest private, is educated as to his duties when the call "to arms" is given. Every man is ready to jump to his post and execute his orders to the letter, there and then. When the call comes, the world will tremble with the execution of those orders.

The individual in mechanics, in the crafts, in the trades, is what makes a strong nation. Every man that can do his part and do it right.

Today every trade journal, every religious paper, every magazine, from all over the world, laments that the churches and the people are



separating; that a wide gap is being formed between them that will not be bridged; that this ever widening gap threatens destruction to all religious organization. What else can be expected? What else has been on the "trestle board" for the last hundred years?

In Martin Luther's time the greatest problem was how many devils could dance on the point of a cambric needle. When a pebble cast in the pool and made a commotion on the water that the waves were caused by the devils stirring about in the water. Read the life of Martin Luther. July, 1912, when 4,000 Bible student met in Washington, D. C., and passed resolutions that the hell-fire, as mentioned in the Bible, was not literal fire and brimstone. One hundred years, and such an advancement as that to be accounted for in all those years of labor and wealth expended in religion!

Years ago, at an age of which no one knows that day or age, there were stone cutters that formed a union and gathered about them such members who understood the facts concerning the illumination of the interior and the still small voice. They used the utmost care that only those were admitted to membership. They individualized to that extent and their gatherings were fruitful of great good. They formed an altar in the lodge to symbolize the internal fire, placed the altar in the center of the lodge and thereon kept an illumination. They held the altar and its fire so sacred that no one would pass between the altar and the

Master. It was an association of like minded people meeting whereby they might exchange observations along the line of the illuminating force and the still small voice of the spirit teaching the independent, the individual, the way of life. In the union they gained strength. The "still small voice" as known to the Stone-cutter's Union was a knowledge known to each individual member and it need not be imparted by a master. If the churches had a few thousand individualists, or independents there would not be the want of faith in the churches and teachers that is now creating so much unrest.

Swedenborg said that angels were as real as men; that they lived in houses as do men; that they had organs like those in man. We find splendid characters who are preachers in the different orthodox churches who assure us that they have seen Jesus, the Christ. With all the positive conviction of their soul, they believe the form seen was in fact the visitation of Jesus, and that his appearance was a Divine revelation planned for their individual benefit. It is a belief in the minds of the best psychics, that the form, as known as Jesus, is a religious thought form only—a national form built by the combined pictural forms of Jesus as known from childhood; that Jesus as a separate spirit has long ages ago gone beyond the range of the keenest psychic sight. If one will take the pains to inquire of the many profound religious or sensitive or psychic people who are living near, one will find that among them they

have seen the form all exactly alike. Some seeing the form of Jesus crucified on a cross, others on a tree, but in every instance the facial expression has been the same with all who have seen the form. Try it and be convinced that this is true.

I know of six different individuals living in one small town, who have seen the form of Jesus and upon careful inquiry as to the description of the form as seen by each person, there was not the slightest variation in the form, or facial expression, cut of hair or style of the beard. In other places I have met with the same facts and they too. see the same religious form as was seen by the others mentioned.

We have a limitation of our organs. Some have faculties so developed that they excel others in one way, in some special faculty and yet may be limited in some other faculty. I knew a good lumberman that always secured the best wages for his knowledge of timber and logging skill. This man would get lost when alone, and it was with great difficulty that he would go into a tract of wooded land without getting lost. He loved to hunt in winter, when not in the lumber business. He always went with hunters that carried a horn and would depend on them to guide him through the woods. On one occasion while in the woods he became lost and when the other hunters took his track in the snow and trailed him up, they found him sitting on a log fixing his pocket compass.

When they assured him that his compass was not out of order, that he was lost, he would not believe it, and it was with difficulty that they persuaded him to follow them. A year later he lost his life in the woods hunting, and was not found until the snow melted the next spring. He would not follow a compass even when lost; so sure was he that his sense of direction was correct that nothing could persuade him differently. Not being fully conscious of his limitation he would blindly wander on, ignoring all traces of landmarks by which he might have been guided home.

Divine visitations. Special providence, is not getting the attention that it once received, and religion is fast undergoing a change. Jesus is no less real today than when he taught as a teacher in Israel. If there is any change created by the new thought creation, it is in favor of Jesus as now contemplated along lines possible to be attained by the mortal, aside from the special providence and Divine visitations and the individual or the independent who has labored in the vineyard is worthy his hire and should have fair compensation for his labors.

There was a good old circuit rider who would often stay over night and often over Sunday at my father's house in Dekalb County, Mo. This good old man, Hugh Teel, on one of these occasions, told my parents that he had been visited by Jesus recently, he said; that he was going home after finishing his circuit preach-

ing and that he stopped one very warm day to let his horse rest in the shade of a tree, and there he was visited by Jesus, in form as clearly as if in the flesh. I listened with great earnestness, and mentally prayed that such a great blessing would some time be my lot. The good old preacher improved in the earnestness of his work, renewed his efforts to save souls and it seemed to be nearing Heaven to listen to his words after knowing that he had been Divinely visited by the Savior. I met another Methodist preacher later, that had nearly the same experience as the one mentioned with Hugh Teel. After I had met many such people some of whom were not believers and some of whom were infidels, it began to dawn upon me that there was another reason for the vision, aside from Divine visitations.

Far be it from me to say that these might not be all they claimed in the way of Divine visitations. Give them all the credit the facts will bear. If some one sees farther into Heaven than we, and can get a better interpretation of phenomena than we, it is to their credit and we can but say in large capital letters God bless them.

In the practical world when one is tracing the thoughts of the sick, attempting to create the form of perfection in the mind of the sick, or the one in trouble, in distress financially, physically, that they meet with the form of Jesus more often than any other form. It is human to appeal, in time of trouble, to a higher

power, and one when trying to establish a form, an emblem of peace in one that is crushed to earth by a load of worry and trouble and when the form of Jesus appears one cannot but feel like taking off their shoes and calling that holy ground upon which the form of Jesus appears. Let the troubled appeal to Jesus. They will get a benefit, a consolation from it and no harm will come of it. Do not take from any one their support.



## CHAPTER V.

### Methods of Attainment

There is said to be about fifteen hundred different methods of spiritual attainment, any one of which would meet the desired result.

I read a work, by Heartman, I believe it was, which mentioned a process that was given by some monks to the people to secure this attainment. The monks got in great trouble over it and were expelled from the church in disgrace for so doing.

The process was to face the east, sitting at regular intervals for half an hour daily, and later increase the duration to a longer time. There is known a process called the crystal gazing process. This does not meet with favor with the Western students of occultism.

H. E. Butler, in a work called "Narrow Way of Attainment," goes into details as to the Indian method of attainment. This is similar to the above method with the difference that in "Narrow Way of Attainment" the idea of the Deity must be kept ever in prayerful memory, and an appeal made for such light, wisdom and guidance as the student desires. This work is of great worth to those desiring to know the process of attainment.

In "Mental Evolution" by Samuel Rastal, the development in the independent process is

somewhat similar to the above mentioned processes. In this he says, "endeavor to make the mind blank as near as possible; but do not doze. Stop thinking, but do not lose consciousness. At first the thought forces will be very active, but after a while will become restful and composed."

Somewhere along the line there was a leak of Divine guidance and much censure was pronounced upon some one unnamed for the leakage.

Whether the party divulging the information was attempting to do a great and lasting benefit or what the reason for censure was, I never learned.

The martyr defenders of the truth were of this class, unguarded, unprotected and it was no great sacrifice on their part to be compelled to die for the cause. Ingersol said he was not made of the stuff that martyrs are made of. One Pacific Coast lady said, after she had traveled around the world, and had learned of what martyrdom meant, that she would renounce, with the great calmness and heroic submission, anything that appeared to be attached to her mental make-up. Ingersol and this lady mentioned, stand high in my estimation of real worth, in what appears to them as the truth. Possibly with Ingersol, Thomas Pain and other infidels, or those that failed to see as did the church in matters of theology, that they leveled down the edifices that did not

appeal to their mode of thinking and did not build in return for the structures torn down.

One other detrimental delusion is the crushing out influence that attacks the early seeker for truth in Methaphysics. There are schools and sects which advocate the crushing out the affections. It is a delusion as much as the one that impoverishes the student. It is the law of cause and effect. Passing the moon vibrations, incidental to the new life, opens the gate for a flood of negations these are the first ones to seek admittance.

There is an evolutionary process at work lifting the race to a higher plane. This is slow. Ages are required in accomplishing what might be accomplished in a few years in this attainment.

There was a man of refinement who had a well kept castle. He lived all alone, as he supposed. He was given to meditation, was of a quiet nature. As the days went by, he thought he detected the working of someone in friendly offices in his welfare. He was positive that no one but himself occupied the castle. The ministration was continued day by day. He knew that his sight and hearing were normal, that no defect existed in either. What could it mean? After the evidence became too strong for further doubt, he resigned himself to the fact that there was a ministering hand at work there for his benefit. He knew the party could not be but a friend. He watched with eager eyes nearly constantly. He listened with the most

acute ear to catch any sound that might be made in the castle.

After thus bending every effort to catch the sight and sound of the party dwelling there with him in the temple or castle, he became aware of the presence of a form, a person, an influence; yet his sight was unable to detect who or what it was—yet it was there. After a long time, there appeared to be a gray cloud come before his vision, and in this gray cloud or light, he noticed forms of birds, flowers, trees, people, cities, lakes, rivers. There appeared to be a panorama of the most fascinating scenes float past as he watched now seemingly not with the material sight, but with a new sight that had been acquired, and also there came to him voices of people in broken sentences at first. Yet the form that he had been seeking was not yet apparent to him. It was this one mission that he had started on, and amid the scenes that fascinated him he kept a sharp lookout for the party in that castle with him—his friend. After he had acquired a mint of knowledge as an incident to the watch he had kept up, the form appeared to him, face to face, clear, white, a form the perfect counterpart of himself, only youthful in appearance. Was he seeing himself was his first wonder? Then it dawned upon him that this was “spiritual consciousness.” Then he knew that he was a spirit. That he had always been one and knew it not. This great discovery astonished him and in making researches

among others, he found that others had made the same discovery—not many, but a chosen few—who had camped on the path of perpetual perseverance. A lady whom he met had passed through the same experience, and these two had many experiences, in common, to relate, much to be thankful that they now had attained to a degree whereby there was no distance in nature; that the spirit could commune with like spirits of those living at any distance.

Let all who do not know, declare the temple is not inhabited. To those who know better, it is idle talk.

The human body is likened to a violin, or it is said to be a violin. I knew a young man that traded for a violin. He was proud of the advancement he was making with the instrument. He neglected his father's fields, however, which did not meet with his father's approval. One day his father smashed the fiddle over the bed post and made splinters of it.

The boy's brother was a carpenter and took the pieces and glued them in place as best he could. The violin was greatly improved in sound after being fixed. Adversity improved it greatly.

A violin maker on the Pacific coast made two violins. They were made of the same kind of wood, made over the same pattern, and no one could detect the slightest difference in them by looks. One proved to be a splendid instrument; is today doing splendid work in Europe, where it is used at the royal feasts and balls.

It is worth its weight in gold. The other violin, its exact mate, was a dismal failure, and was consigned to the scrap heap in its infancy.

If words refuse to come at command to clothe the thoughts in trying to explain this beautiful theme of the soul's consciousness, there is no possible way in which to bridge over the difficulty.

Theosophists had to invent a language entirely new, having no relation with the words as met with in the transaction of any relation, social, moral, political, or anything under the sun or in the earth beneath.

Jesus wrote but a few words. Swedenborg wrote largely. It is said that in his last days he repented that he had written anything. He had lived along parallel with his efforts to make the people understand what he was trying to explain. He had lived too long or he made a mistake in attempting to make himself understood.

One philosopher of the old school taught that nature worked in circles. Now a new teacher comes in the arena and declares that nature works in spirals; that there are no circles in nature.

Astronomers inform us that all the planetary systems have a motion about another system, and that they are many thousand years in making the journey. That two or more suns with all their planets that circle about them obey the same law as to some other larger sun, and that they carry all their planets about that larger



sun and make the journey in many thousands of years; all circling about and traveling on in space to an unknown destiny. Thus, the planetary space is governed by some law that carries all the planets on and on around circles, while yet traveling to a far point beyond the possible range of the most powerful telescope. The perusal of a single lesson in astronomy fills one with wonder and bewilderment in contemplating infinity.

I met Death in my garden—  
Now what could death be wanting there  
For naught my garden holdeth,  
Save roses blooming fair?

I made a parley with him—  
If he would leave to me  
My roses—I would give him  
A wreath from my laurel tree.

But never a word Death answered.  
Oh, Life thou art sweet!  
The rose leaves fell all dying  
Beneath Death's passing feet.

I listened all the night:  
God did not speak a word;  
I only heard my own wild heart  
With its wild longings stirred.

I looked to the fartherst star,  
God did not show his face.  
Between the stars and me I saw  
A phantom with your grace.

I felt the livelong night  
That God was not anywhere,  
In Heaven or upon the earth—  
But you and I were there.

—Jean.

## CHAPTER VI.

### Symbols.

The world is an open book of symbols if one would but look about and read. There is only one book—the book of Nature. It does not record one false entry. The law of production may be obscured to the mind of the finite, but the infinite makes no false entries.

The Alchemists worked with great care in the discovery of the secrets of nature. They mixed base metals in the furnace, it is said, and in the molten mass they put their thoughts, that the mass might be a metal of superior value. That is the way the world reads the transaction. Those having spiritual consciousness see in this process another working aside from the gathering of metals of great worth.

In the visions of the prophet and seer there appears gold, silver, gems, jewels and base metals, all portraying a line of lessons in the occult. The mental student sees in the vision a lesson by the use of gold portrayed in a dream, or vision. He sees also silver, which is, in a lesser degree, a lesson of great value. All along the line these appear, and in the crucible, the solar plexus furnace, the sea of fire, which is known only to the spiritually conscious person—the Alchemist, the metal scientist moulds his destiny. Materialists see in the story only

the material metals of the minerologist and ponder over the story and wonder how anyone could be so short-sighted as to mix metals with thought. Let it go that way. A lifetime of explanation would not make it clear to a mind wholly absorbed in the material things of life.

Happy might we be were the ancient grove worship re-established in its original purity—free from the base designs to which it was put in the base designs of man.

Trees form a long line of beautiful lessons to the spiritually conscious or the independent, as he should be called.

One could never tire in listening to a child of God revealing the lessons in the beautiful symbol language of the tree life.

The spirit has no limitation. Man is finite, has a narrow range of vision as a man, a thinking being, before he is made one with the spirit. Emerson says: "We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. It is only by the vision of that Wisdom that the horoscope of the ages can be read, and it is only by falling back on our better thoughts, by yielding to the spirit of prophesy which is innate in every man, that we can know what it saith."

In the forests of Washington, on the Pacific coast, lie prone on the ground, red cedar trees that register an age of two thousand five hundred years, over which are growing the same class of cedar that have pinned. with their

roots, the fallen trees and that register an age of one thousand five hundred years; making a history of at least four thousand years. It must even be more than that, for the fallen cedars were lying on the ground the seeds from the by-standing trees dropped the seeds that took root on the bark of the fallen cedars, and these seeds germinated and the roots of the young cedars traveled around the bark of the fallen cedars and thus went into the ground and pinned the fallen trees. At the Lewis and Clarke centennial in 1907, at Portland, Ore., a section of both the under cedar and the green cedar that was pinning it down, was on exhibition. From the under tree that registered a date back for four thousand years, good sound shingles were made, and were exhibited at the fair. However, one can go in the forest and find his own specimens lying in that state at this time find the green red cedar growing over it that hold in their combined ages, the ages mentioned.

There is a fascination about the forest. It appeals to one in a manner that is difficult to express. Only when the spirit begins to reveal in picture form, as the gray light is revealed and as the symbols are brought to light in the Book of Nature, does one notice what is passing, and what lessons are revealed by the symbols.

One might fill a good sized volume by the lessons taught by the symbols of trees alone. The spirit selects a language all its own in which to

instruct the mortal that houses the spirit and in these lessons that are made simple, one can dwell in the raptures of the intoxication of delight.

Cedars have stood for rulers in all the ages of man, from his first lesson in symbol language to the present date.

The beautiful symbol of the towering tall evergreen trees of the Pacific coast beautifully symbolize the "nation yet to be. The first low wash of wave where soon shall roll a human sea." A haven of rest, a harbor of delight. Here no Christian has shed his blood in defence of his love for God. No sects, creed or power of isms have set their seal and curse on the freedom of man. The rivers come from a thousand streams, these streams from many thousand springs, and all flow into the bosom of the eternal ocean of time that beats against the shores with a music that lulls the mind to sleep. New and eternal—will ever the hand rest heavily upon these beautiful symbols? Will the cruel woodsman fell the magnificent forest and leave instead a land of snags and stumps. Now the "seas roll over sands of gold," the mica skirts the shallow waters along the river's edge and as the gentle waves wash back and forth rolling up this flaked mica that resembles gold, we look with pride on the crystal steams as they flow on and on like the infinite ocean of light of which we are all a part.

The timber line is fringed with the violet,



the symbol of fidelity. Nature's open book records the acts of fidelity as the seasons yield their bountiful supplies. The yellow bloom lives a near neighbor to the violet. The yellow as a symbol of constancy that is a telling virtue of the country. Deep in the dark recesses of the woods, everywhere the pure white lily carpets the ground—a symbol of light and joy. In the fern, nature has worked faithfully and earnestly, and has made a dense growth of eternal green fern—hope being the symbol represented by the fern. Hope shall not fail, the heart shall not grow faint. Every desire of the heart will be consummated. No less beautiful is the fringe of the wild rose that paints the water's edge, the mountain sides, the ravines and hills with a red glow—a symbol of fervency.

Swedenborg wrote a dictionary of symbols. It has long since been lost sight of. Possibly it may be found and reprinted that the nations may be benefitted by the definition in dream, in vision, in living experience of the symbols therein given.

Before Cleveland was elected to the presidency, a man living in New England saw a vision that caused him much difficulty. He moved to Mexico, fearing the United States was going to be destroyed. After some time had elapsed and the United States was undisturbed, he wrote his reason for going to Mexico. Had he made inquiry of friends who had a knowledge of the symbols, he might have

saved himself much needless worry. What he saw was this: There appeared to him a map of the United States, covered by evergreen trees with here and there a tall cedar, which towered above the other timber. He saw this all sink, the cedars fall and all leveled to the earth. It was a political change, but not a change in the earth formation. The symbol revealed only the political conditions. The same was seen in relation with Spain, when, or before the war was begun. I presume one could find many that had visions or dreams of the exact condition appearing in Cuba. While to one person the conquest of a nation would be represented in that way to another person or to the same person at another time, it would be given by the vision of an army marching and the generals leading the victorious flag carried ahead of the army in triumph.

Visions of trees tell the condition as to the health of the person referred to in the vision or dream. Thus, when a mental healer is treating a patient he will see forms of trees come plainly to view. In the healthy or sickly condition of the trees he judges of the seriousness of the person he is treating, by absent treatment. The healer that is spiritually conscious, has a world all to himself in the line of symbols, and he is never at a loss to know what is being done or what needs to be done. The spirit within him talks to the spirit direct in the one being treated. The soul in prison is liberated in that way by him. I presume, they

would not care to have one reveal their secrets along this line. But, should you have a doubt, you ask any healer whom you know is clairvoyant and see what he will say. They never treat the dead. This space is too short to treat of even the small part of the symbols to which the healers resort to for their guidance.

The cattle in the valley, the sheep on a thousand hills, have their lesson.

Fat cattle reveal success, while lean cattle mean the opposite. The dream that Joseph interpreted, as recorded in the Bible, was a clear example of the interpretation of dreams where cattle are used as a symbol. Joseph said: "It is not in me; God shall give Pharaoh an answer of peace." The dream of the seven fat cattle and the seven lean cattle was interpreted. Previous to that, a dream of three bunches of grapes growing on one stem, was revealed.

It is not an uncommon thing to hear ladies relate dreams of seeing dressed beef brought to their home when making preparation for an entertainment. Where the dressed beef was in good condition as to freshness, the receptions, parties, entertainments were a success. One morning, some months ago, my wife awakened and said: "I dreamed a wagon load of dressed beef and pork was unloaded on the porch, and it awakened me. What does it mean?"

I said: "You have a party tomorrow, wherein you have invited many ladies, and it is telling you that the party will be all that you can

hope for." It was a perfect, harmonious, pleasant party.

Fat cattle, when owned by the party seeing the vision, means another degree of success, as business or financial success.

Sheep refer to spiritual advancement. A child born to one means advancement in a new spiritual calling.

Horses enter into a long line of symbols that require close attention to gather the meaning. Where one sees bay horses hitched to an empty conveyance, it signifies want of success on that scheme, enterprise or calling, and idle undertakings and want of perfect success. Bay horses hauling a farm wagon loaded with grain means financial success to the one owning the load. If it refers to some one else in the vision, it means the same for them.

Suppose you are asked by one whom you never met, to see in silence the condition of a person named, say across the continent from you. Should you see that person, and in their possession a hand full of corn, or other grain, say a little in a bag, you would interpret the symbol as meaning that person had next to nothing.

Where one is associated with a great quantity of grain, that person is in good financial condition.

I have met with so many people who have dreamed of plowing a field ready to plant crops of grain. Others were cultivating young corn. Others had corn nearly ripe in the ear, while

others had a large field of corn that they were gathering. Others were husking their corn to find that it was nearly all blighted. Those whom the independents have called up in silence have been associated with the same conditions as to symbols. You will readily see what it means, as the different degrees of perfection show in the symbols.

A party had a photograph gallery, and had parties canvassing for him on the coupon plan. One night he dreamed that he had in his smoke house three dressed hogs. Two of them were fresh and sweet, the third one was putrid—all were of the same weight. In a day or two, two of the men returned with good reports; the other agent never returned, but had collected all he could get and left the country, leaving the photographer many dollars in debt to the parties from whom he had taken orders and collected the pay.

The Bible mentions pitfalls, marshes, muddy water and the like as bad symbols. Like all the symbols, these can be interpreted in the magnitude in which given. A party dreamed that his grandchild was being wheeled across the street, and the mud was so deep that the buggy could not be taken across. The dream was revealed twice the same night. The next morning the grandfather went to the city where his grandson lived and found the boy was very sick.

A good old Presbyterian elder, well along in years, dreamed that he was far into a swamp

and could not get to shore. He related this several time to friends. The dream was repeated and as he was then in good health, it seemed to mean nothing. He was taken sick and went down rapidly, and within a few days was dead.

A lady called on an independent and asked him to see what was wrong, or in store, for a party who she named. She said she would call again and see what message was given. The independent met her in a day or two, told her that the party was far in the south, that he was very sick—would die away from home and friends; all his property be lost. The lady could not believe that it was so bad as that. In a few days she met the independent again and showed him a telegram which read: "Mr. Blank is dying. Come quick." His body was shipped home. He died in San Francisco with not a friend near. He had property, and now that was to be accounted for. The man's brother's son took consumption, he traveled, doctored and spent all the money of the estate and left the children of the deceased destitute. Thus, the whole vision was consummated.

An attorney of prominence, in Nebraska, had asked for the office of oil inspector for the state. He sent a friend to intercede with the governor for the place for him. Later the man's wife dreamed that their team of bay horses ran away, scattered the wagon along the road, the team ran away out of sight. There were other symbols along with this dream. She



related the matter to a friend and was assured that her husband's place was taken by another and lost. The party wrote to the governor and got a reply that Mr. ———, the same man whom the attorney had sent to assist him to get the place, was appointed. The agent of the attorney played a mean trick and stole the place which he had been sent to get for his friend; had been paid for his efforts to get the place.

An inventor who had a combination rat trap, paper rack, mole trap and bread toaster was selling about enough of the invention to pay his expenses. He dreamed that by combining a part of another invention he would do better. He made the combination and when he showed all the advantages of the invention to a lady she did not care for it. When he showed her that by the use of the two combined she could see and hear all that was being said and done in a closed room adjoining, she took a dozen of the machines. She could loan some of them to friends, could attend church, or theaters without getting a new gown.

Parties have asked: "Does God condescend to meddle with the affairs of the people?" He appeared to Joseph in a dream, warned him to go to Egypt. People ask for grain, good crops, health, happiness. Preachers pray that the arm of the army will be strengthened so the soldiers might kill more of the enemy and thus hasten the peace.

One does not have to be a Christian to have

his requests granted. One prominent New Thought lecturer advocated the idea that one might swear at the Almighty if he so chose; that God rather admired a man that got up courage enough to do something.

I heard an attorney relate a dream that disturbed him. He dreamed that he met a starved, lean horse. The horse tried to injure him by biting, striking and pushing him against the fence. It was with difficulty that he calmed the angered animal. The next day he knew what was before him. He had not long to wait. A client came to him for whom he had lost a suit in court. The fault was all the client's as he had omitted to get the right witnesses wanted; had put his hopes on the attorney without good evidence. In place of smashing the furniture over the head of the angry client, the attorney made the matter clear as to how the suit was lost, and thus saved trouble by knowing what was before him.

A lady in Indiana, east of Chicago, was seen one morning by her cousin on the Pacific coast, while she was in the act of digging some holes in the yard with a spade. It was the middle of December and the ground was frozen.

When her Pacific coast cousin wrote her and asked why she was digging that time of the year, she replied that at that hour, which was ten o'clock, she was going to attend a funeral of a friend, she feared that the grave was not finished as the ground was frozen six feet deep.

Lincoln saw himself in state some weeks before the assassin fired the fatal shot.

Mark Twain related that at a reception where many people had gathered he saw a lady come in at a door at the opposite side of the house. He waited in line for the lady to pass. As she did not appear he asked where she was. When told that the lady had not been present he wrote to her and asked how it could be that he had seen her there. She replied that she greatly desired to attend the reception, that she was prevented from so doing but her mind was centered on the reception and in that way she appeared to him.

He relates another instance while on the Mississippi river, where in a dream he saw the body of his brother. The narrative went the rounds of the newspapers, and all are familiar with the event.

The report of the location of a drowned woman, Mrs. Lucy Sommers, who wandered away from her sister, Mrs. R. B. Craig, of 822 Fayett St., Peoria, Ill., by Grace Holmes, a girl of ten years, created some excitement some years ago. The Mrs. Sommers was afflicted with dementia and in the night wandered from her sister's home. A search for her with blood hounds proved of no avail. The little prophetess told the searchers that she saw the lady wandering in the night; she went with the party and followed each street, went to the Illinois river, showed the party where the lady walked in, went down and was lost sight of. A

search for her where the young lady indicated, brought no satisfaction, yet the girl said the net dragged the body, did not catch it. The girl appealed to a steamboat captain to go and get the drowned woman where she was fastened to a snag. But the captain dismissed her appeal as had others. When the river ice broke up, the body was found floating in the exact place indicated by the young girl.

The foregoing instances will serve our purpose in relating instances that cannot well be set aside. The life of an independent is filled with instances of every day occurrences. They may not relate them, but they occur in and as a part of their lives. It is well not to confound the mere accidental happenings of people where they by chance have a stray sight into the unknown with the well established sight of the independent who has been developed, as have the other senses. A vast difference is noticeable. Where one has a glimpse once in a lifetime is very different from one that has the same sight about every hour, or a panorama of symbols floating past momentarily or as the silence is entered.

If you desire more of the phenomena you can be abundantly satisfied by "providing all things," and learn the way by which the phenomena are gathered.

The faculty of vision, dreams or trance is beyond the power of the finite mind to explain. We harness the wind, the water falls, the electric forces and make them do our bidding.

When one attempts to define the power, the source, the utility of vision or dream, they are at once lost from want of words to define it.

A student will awaken from a dream in which the solution of an intricate mathematical problem has been solved and at once put the problem on paper and find it to be correct.

A Scotch cattle dealer, when he had driven some fat cattle to market, some miles from his home, dreamed that his family was being killed by a burglar; that all had been killed but a daughter who had escaped and had gone to a cave some distance away and had hidden there. He dreamed the same over again, and it made such an impression on his mind that he went home at once and found all true as dreamed. He saw a track at the side of the house in the snow, of his daughter, and followed it to the cave and there found his daughter, the only member of the family left, the others all killed as revealed in the dream.

The cat family plays a large part in the land of dreams and visions. Any medium or independent you may find has a dread, a horror of any member of the feline family. It means so much to them, that they could heartily wish that there were no cats in the world. It is treachery all along the line wherever the vision or dream of a cat takes place. A fierce cat will haunt one and threaten to injure, and one is not at a loss to know that a guard must be thrown around one's footsteps to ward off the danger.

Snakes play a large part in the symbol language in revealing treachery, deception, cunning and danger. While in a vision or dream where one kills the snake it reveals a degree of overcoming the treachery.

I presume, that person never lived who has not at some time been warned, in dream or vision of threatened danger, treachery or duplicity, and there is no more perfect symbol of this than to dream of or see a vision of snakes threatening the party.

One dark night, while in company with a friend, we were walking along an unlighted street. We passed along a stone wall and as we had nearly passed the wall my friend stopped and looked about. He then went on again for a few steps and stopped and looked back again. I asked him what was wrong, for he seemed puzzled. He replied that he felt like an assassin was behind the stone wall. We went close to the wall along the path we had come, and under a limb of a tree on the wall there was crouched a large black cat. That satisfied the man, and he stated that whenever coming in contact with a cat after night the sensation was as if meeting an assassin. He said: "A cat means so much in symbol." People with loving dispositions will pet a cat and take the greatest care of one, and in the night that cat will roam the streets killing every bird they come to, and it is said that a cat will kill fifty birds a week. We wonder why there are no birds in town where people love them so much



and feed them. They feed them to make them tame for the murderous cats to kill.

The symbols of snow when in vision or dream reveal adversity. If one slides over the snow and barely touches it, it indicates a degree of success in overcoming adversity. It means adversity in any symbol that snow can be referred to. While mud and muddy water indicates adversity, it is of another class of adversity and just in proportion to the thickness of the mud, the number of the steps in crossing it, does the adversity continue. If but a few steps are taken in passing over a muddy road, the duration of the sickness will be that long in proportion. When one finds himself mired in a swamp from which he cannot extricate himself, he will remember all that life has held for him, for his days are numbered—smile as he may at the wisdom of God and the foolishness of man as it is called. He will go hence and all the physicians or metaphysicians on earth will not be able to turn the adversity aside; he will go soon after that symbol is revealed. Should you find yourself in but a few steps of mire and you reach the solid earth in a step or two, you can laugh at the temporary adversity and let it pass.

The dreamer is delighted with clear water in dream or vision, and wherever this is revealed delight comes from it and only pleasure results from such symbols and the dreamer is rewarded by getting glad tidings—a letter from a friend or some evidence of gladness. One cannot but

contemplate what a contrast there is in the condition of the two symbols. The Bible speaks of the floods, the clear waters, the brooks, and wherever it refers to these it brings a pleasure to the reader. In song, in romance, the clear streams are woven in as a pleasant dream—a Heaven of rest.

There is not the slightest difference in the nationality wherein the spirit reveals the beauties of the symbols in spiritual lessons. God is no respecter of persons—does not select any one nation on which to bestow his loving kindness. There are schools of religion that deny their own senses—discard all that is good.

A lady dreamed that her son drowned in a deep pool of muddy water; that she saw him swept over the falls and lost from sight. She followed along the stream and in a pool of clear water she saw him and carried him home. Her son was in good health at the time of the dream, but was taken sick and went down rapidly and was at death's door for weeks, but recovered.

Herbert Spencer was a good billiard player. He said that to be a good billiard player was evidence of scholarship. One day a young billiard player engaged Spencer in a game of billiards and defeated him badly. Spencer said: "To be a good billiard player is evidence of scholarship, but to be too good a player is evidence of much wasted time."

There are well educated men, scientists, that discard all evidence of the spirit in symbol form, treating it as a weakness. They declare

that a faculty above the normal, strengthened to a degree above the level of the ordinary man shows that person to be insane to the degree in which he possesses the superiority over others. Edison goes in the stillness of the midnight hours and alone he communes with nature, and declares that in this way has gained all his great discoveries. Richard Wagner would spend many an hour in his garden in the late hours of the night when all was hushed and still and in this way caught the harmonic sounds that made him famous as a musician.

## CHAPTER VII.

### Silence.

Silence has been the mystery all down the ages. It is the bridge of the Gods. The bridge over the gulf between the finite and the infinite. Here the noisy rabble of the pulsating, throbbing being the material man must in a measure quiet down, and allow the spirit to come to the fore and watch the destinies of the passing associates. It has to do with man primarily, for man is a god, a creator, a builder, an architect, a designer. He must build his own house, and whether that be good or bad, a palace or a hovel, a castle or a hut, he must dwell in it. If it falls on him and he is crushed, the fault is only his own. No man has anything to fear but himself. He has no other great enemy to contend with. Here the furnace, the crucible, the retort into which the choice metals along with the base metals are poured and separated. Every man is his own Alchemist. Gold will mingle with the baser metals, but if the admixture is not more nearly gold, if the proportion is not more gold than base metals, the composition will not stand the acid test; the application of the test will reveal the deception.

Spirit has no limitation. Spirit speaks and other spirits hear; spirit acts and other spirits act in conjunction with it. Spirit never sleeps.

That man was formed in mortal flesh, made a temple for the indwelling of a spirit or is a spirit and mortal man being used as its messenger, its hired servant, its obedient servant, is the work of God for a purpose.

When the observing designer, who formed the image of the Sphinx and placed it as a symbol that the whole world might look and take a lesson of the upbuilding of passion to the attributes of a God, he gave us a good lesson. The sphinx is part lion, part man, part demon, part god. Of all the animals that roam the earth, the lion is the most cold blooded lover to be found. No other lion that falls into his grasp has the least hope of mercy. He asks no excuses; he grants no excuse to turn away his lusts. Age or condition appeals to him not in the least. Submission or death is the lot of the opposing mate.

Silence is approached by the laity as was the borderland of Canaan when Moses sent out the spies to search the land. It is the same place of wonder where Joshua was prepared to cross the river Jordan, when he sent out two spies to see what was in the land they desired to possess.

Silence is the crossing of the clear stream, the murmuring brook—the still waters. Into the clear waters of the flood we must plunge and cross or die. There does not live a being of normal mind who has not by dream or vision been found wading, swimming or in some way been attempting to cross this stream.

Magicians tell us of it. Metaphysicians speak

of it. Poets write about it. Musicians compose and sing of it. Then what is it? What is life? What is water? Who can create life? Who can create water? Life and water are inseparable; yet not the same.

Silence is a condition. It is not a function, an office or performance; it is like Heaven, which is a condition.

Jackson Davis calls it "the super condition." Davis said that to dwell in the complete super condition for half an hour, would cost a person their life. Jesus said: "Cannot ye watch with me one hour?" The Emerson Club, the Truth Circles, all give the warning that "one should not approach too near the Silence, the complete silence, for danger lurks there." No danger of the injury to an ordinary Truth Circle ever getting too near the Silence. One had as well expect a lady dressed in a new silk bathing suit to get it wet above the knee as to expect a member of the Truth Circle of getting into silence.

A new bride gave a party to her former girl friends. The bride was happily married and her surroundings and social standing was of the best in the country. Her girl friends plied her with many questions, such as what was the tie of friendship, love, confiding companionship and the marriage relations of home, friends, environments.

The new bride replied that to have a home free from worry—have all the wants of earning a livelihood taken care of, being surrounded by



friends was a great pleasure and made for happiness. The lady friends understood all that, "but what was love, confiding companionship?"

The new bride said: "That I can't explain to you, you must know, must experience that to know of it."

Oriental feasts were never complete without a marriage feast. When the spirit and the body form a companionship, the one to know the other, then the marriage is all that the symbol language could express.

Railroad companies fill deep depressions in the earth, over which they make their roads. They tunnel the mountains. They bridge wide rivers. When the Czar of Russia desired a railroad from St. Petersburg to Moscow, he summoned the royal surveyors and told them his wishes. They made the survey. The road had many bends. The Czar took the map of Russia and with a lead pencil he drew a straight line from St. Petersburg to Moscow and said, "build the road like this." With the straightest railroad in the world, yet that road is many miles in length—that it takes time to reach the destination. Who can bridge the rivers, level the mountains, contract the seas so that one can pass from the Pacific to the Atlantic in a moment's time; who can tell what one is doing, describe the contents of a home, see the inmates of any certain home at their meals, describe the location of each member of the family as accurately as if the people were

but a few feet away. No mechanical means can do this. Silence does. Silence deals with thoughts, which J. Hannah Thompson and an army of other scientists say are things, real. Silence wraps the individual in a cloud of gray light and in this curtain there appears the thoughts of the one enquired after. Or if no one is being visited, then on the curtain there appears a panorama, a kaleidoscope of forms each and every one of which is a lesson. The ocean of infinite light of which the spirit is a part, bathes the universe. Man, the microcosm floats in this ether, the ocean of light. To the spirit the ocean of light is the same as air is to the material body. One cannot exist without the other; that is man cannot exist without the air. Spirit cannot exist without this ocean of light. When man lays down to rest, he goes back to the air mostly. "Dust thou art and to dust returneth was not spoken of the soul." The Catholics pray to the Virgin Mary to have her intercede with Jesus for what they desire. The orthodox people pray direct to the Father. Each reach the desired results.

Spiritualists pray for their wants and submit to an intelligence unknown to them. They are the instrument through which the guides work and what is done they know not. What lesson is portrayed they know not. The independent does not surrender his intelligence, his body to such forces, but retains all the consciousness and knows what is given in picture form as a

lesson, or what is said if the spirit elects to talk orally in the silent voice.

“How can this be attained?” is the enquiry of the many. One way to not attain it is to stay in the pulpit and preach the gospel. Evolution is for those who preach that word, as to what God is not. They have their reward. Some can attend the Salvation Army. God bless their work, their efforts, their means of lifting the fallen from the mire. To me it is like working with a steam shovel in digging a ditch through a swamp. And I repeat it, God bless the Salvation Army.

The prerequisite first, to attain Silence is to desire it. If you need it, if you want to learn of God, if you desire to elevate yourself so that you can elevate your associate, then you will find much of silence.

I was in company with a man some years ago when the soldiers were going to the Phillipine Islands in the Spanish war. The boats were taking the soldiers from Portland, Ore., by transport. It was about eleven o'clock in the forenoon. A party to whom I was talking said, “Listen! The transport is leaving Portland with the soldiers.” I said they were to go at nine A. M. He said, “can't you hear the band playing, ‘The Girl I Left Behind Me?’ and can't you hear the cheering of the people?” I had as good hearing as anyone I thought, but I could not hear any of the sounds he referred to. After he listened a while, he said: “Now can't you feel the vibrations of the music; can't you

feel the vibrations of the cheering?" Then I heard the band play "The Girl I Left Behind Me," as clearly as he did. Then the band broke into "My Country 'Tis of Thee." I learned a new lesson. It was seven miles away to where the transport was leaving the dock at Portland on its way to the Pacific ocean. I noted the time of hearing the music. I later asked a party who had been to see the transport leave, and I said they played "The Girl I Left Behind Me" and "America." He replied that they had and the moment given was exact. The waves of vibration registered in the material body though the sound was not distinguishable to the ear.

If time is plentiful with you, you need not be in any hurry, you can keep on being afraid of the silence and in a few thousand years you will be lifted by evolutionary means to a higher plane.

The method of gaining phenomena is all there is in the difference in the schools of advance thought.

One that will antagonize any teaching to the extent which they draw down on themselves the hatred of the school criticised cannot but suffer from it. There is good in all religious teaching. Some teach one truth, others teach another truth, and no one has a patent on all the truth. The independent has access to the spiritual truths like the medium, but gathers the symbols in a different way. The medium surrenders himself to a force that speaks

through him and it is this surrendering of the mentality that is regarded as dangerous. That where the mentality is surrendered to a force unknown to the medium, wherein the medium surrenders completely to that force, that is regarded as dangerous, pernicious, and fruitful of only evil. They each have the same symbols to interpret, but the independent never surrenders his mentality to any force unknown to himself, but retains his consciousness; will not use hypnotism in any form, seances, circles, table tipping or guides so called; but will grow by degrees into the silence and there in the gray light watch the symbols as they float past and from each learn a lesson, and in so doing keep a prayerful longing for an interpretation of the lessons as they are revealed to him. One is the the new school, the other the old school. One is the independent medium, or independent as they are known, the other is the medium. These have no quarrel with each other. They harmonize with each other, converse of the symbols, the great prophetic lessons that interest nations, countries, people and the commerce of the day. They dwell together in harmony. They attend each others meetings, truth circles, gatherings, and freely talk of the interests in common. The spiritualists are fast drawing towards the new method—the independent method—and many able mediums are of that school and working along that line in gaining others to think that way.

In Seattle, some years ago, there lived a



Russian servant girl. She was limited in education, was poor, had to work as a domestic, at the wages offered her. She began to take lessons on the guitar. Being limited in education she could not make the progress she desired. She wrote to the Lucy A. Mallory brotherhood in Portland, Oregon, for assistance and advice. She was given instructions in the law of silence and told that there was a spirit body, which was in fact her real body, and that the spirit body occupied every part of her body and was of a finer substance than the material, and that she should appeal to this inner being in all her practice lessons, all her performances in class or public. She made such rapid advancement that her teacher wanted to know of her who was giving her private lessons. When the girl informed him that no one was assisting her, the teacher would not believe her and went to her mistress to know who was giving the girl lessons. He was assured then no one was assisting the girl but himself. The teacher gave a concert and the public was invited. This girl was chosen to take the leading part, and she did so nicely that she was called back the third time. The girl wrote to the brotherhood and said: "When I stood before that large crowd, I came near making a mistake. I forgot, at first to play to the inner Sarah, and I was confused. When I thought of what to do I was then lost in the music and never thought of the large audience."

These are two cases of silence in environ-



ments, not at all conducive to success. Silence mastered the day for the convict and the illiterate Russian servant girl.

The passage way leading to the halls of fame are polished with the pressing throng, the steps leading to the hall are worn away by the feet of the ever pressing throng seeking admission. The way leading to the hall of justice is covered with spider webs, the steps and floors seem never to have been touched.

Silence is difficult to define. To attempt to give an explanation of the condition known as silence, one would fall short of the mark and his words would fall as vacant as are many occult stories, made as taffy is for the market. It pleases, sounds sweet and there it ends.

We are here for a purpose; if we find our mission in life all is well, if not we suffer the consequences of ignorance.

I read a story some years ago of the conditions during the days when France had the galley war ships. Men, for a trifling offense, were sentenced for long terms of years to man these galley ships.

This man in this story, was sentenced for life on the ship. Life, to him had but few charms. He was chained to the seat, given an oar and given his orders. He put two and two together and he resolved the problem into four. He worked this out while pulling at the oar and a new light dawned on him. He confided to his mates that he intended beating the whole trans-action—intended to slip the chains that held

him fast and go free. His remark created no end of amusement. It did not look promising as the other slaves view it. This convict began the work of which he had told his companions. He centered his mind within himself, made his life one round of sunshine, was cheerful, contented, followed the orders given him by the guards. In storm, in battle, in calm, in peace, he did his best. Months went by. His guard noticed him performing his duty as life depended upon it. The guard took away this convict's chains, telling him he did not need any chains, that the chains were needed for others who needed two pair instead of one. The convict was as faithful as before, and forging ahead for his liberty. It now began to look serious to his mates. He had made good so far. The convict witnessed the killing of other convicts by the enraged guards when the prisoners shirked their work in rowing the boat. Nothing moved the convict, but he was gaining in strength for a higher work. On one occasion, when the captain was among the prisoners, he noticed this man referred to and asked him what he was there for. The convict said he had killed a man, and was sentenced for life. The captain said: "Come with me, this is no place for you, we have all killed more or less; you are wanted for a higher place than a convict." The prisoner was given a uniform and a sword and placed in command in a position of trust and honor. He found the inner

man and to him he appealed, and his every prayer was granted.

George F. Butler, M. D., author of "Love and Its Affinities," says: "It is true that many of the sweetest, most ideal alliances are childless. Fate, to them, while seeming pitiless, is benignant, and a profound heart breaking; though unuttered, sympathy of sorrow binds together husband and wife in indissoluble bonds of purest affection—possibly the most spiritualized known to mortals. Yet at the marriage altar rarely does love contemplate a failure like this. The thought of motherhood illumines the silent meditations of the bride; the dream of being father lifts into heroic attitude the happy groom. To feel the soft arms of infancy folded about the neck, to listen to the confiding, childish prattle from the lips of one whom we may call our own; to watch the fair unfolding of life's flower, and know that it is ours to tend and cherish; to stand by the little crib, shrine of our tenderest affection and mark the seal of Heaven upon the placid countenance, as though our darling communed with angels. Earth brings to us no vision of the beautiful like this; no bliss which so thrills the soul with the mute ecstacy of tears, for it is the incarnation of divinest love."

To the mother or father that tenderly puts their babe to sleep at night and sings to it a sweet lullaby as the the darling closes its eyes in gentle sleep, cannot know the sorrow of a mother or father that are less fortunate, that

have to part with the little one and see it wing  
it's way to worlds unknown.

Jean, in "Will Margory Come?" as per the  
following lines, echoes the feeling of many an  
aching heart, as they long to see beyond the  
realm of the "unseen:"

"Tell me folk of the Spring—  
Of the flaunting gold and the tender green,  
You who return with insolent tread,  
Gladsome of mien.

"When will Margory come—  
Who folds her hands in the cool dark ground;  
Will she dance forth with a gay young smile  
From her lowly mound?

"Yield me your secret lore—  
How the dust can hold through the brumal  
night,  
Fragrance and splashings of color that seem  
Born of the light?

"Emerald, amber and gold;  
Silent you are neath the sun and the rain,  
The round of a year will your petals fling  
Wine—stained again.

"And I know she will come  
After the winter of death, and its sleep,  
With the blue veined flesh and the calm sweet  
brow—  
My love to keep.

“Listen, beneath the sod—  
In a newer age and in a fairer clime,  
Spring shall be yours, and self same eyes—  
Dear Margory mine.”

### Margory Fair.

There is no death—only a seeming.  
Margory has gone to the golden Strand;  
It is we that are left a dreaming,  
Since her departure to a better land.

The clouds hang heavy and low,  
Looking from valley to Astral sea;  
But as higher up the mountain we go  
The vision will much clearer be.

Margory will come to us no more—  
To this place of darkness and night;  
She calls us to the enchanted shore  
To bask with her in golden light.

When we laid away our Margory fair,  
In the casket in the cold clay,  
It was only her shadow we placed there;  
Her spirit had gone on its way.

Our Margory is not far away:  
It is more a condition, than space,  
Yet we are longing for the day  
When we will meet her face to face.

We are counting the years as they go,  
Waiting for body and spirit to blend,  
In waiting the time passes so slow:  
Wondering if the suspense will never end

## CHAPTER VIII.

### Reason or Instinct.

Life is a strange proposition. The most painstaking scientists cannot tell where reason leaves off instinct begins, or vice versa.

One contends that reason is every degree of intelligent action all along the scale of animal creation, from the worm to the most highly educated man. There is a dividing line, it is contended by many, that man alone possesses reason, while all below man possess only instinct.

The orang is supposed to be closely related to man, and seems to possess all the elements of brain structure in man; yet the orang cannot kindle a fire or keep one going; cannot make his wants known by a language. The blood from the orang forms a reaction with the blood of man, and he alone is the only animal whose blood forms a reaction with man's blood.

A farmer told me that he caught a fox in a trap set at his hen house, and in the morning when he discovered the fox, it was, to all appearance, cold and dead. He took it out and threw it over the fence in the road. The fox got to its feet and ran to the woods in all possible haste.

It is a well known fact that foxes will not kill the farmer's fowls near his den. Dogs



that kill sheep, will go many miles from home to carry on their depredations.

DuChaillu, I believe it was, while hunting in Africa, tells of the cunning work of a gorilla. One day while hunting in the forest of Africa, he came upon a large male gorilla standing in an open place in the forest, intently watching in the distance across the open. Presently there came from the opposite side of the field a young and powerful gorilla, and with him a female gorilla. The two males met and fought the true Queensbury rules; and round after round they bit, tore, struck and clinched to break away, come again and get better advantages. They fought for some time, and the odds seemed to be in favor of the older male, who was battle scarred in many places. In one clinch and desperate struggle, the younger male placed his arm around the neck of the old gorilla, and by a supreme effort pushed his head back over his own arm and broke the neck of the old gorilla.

When the young gorilla loosened his grasp and the old gorilla fell dead at his feet, the female gorilla, who had been silent up to that time, danced and hopped about in great delight and hugged the young gorilla, as much as to say: "I wanted you to win the battle. I had a grievance against the old fellow." They then went away into the jungles—lost to view.

DuChaillu tells of another experience while hunting in Africa. A male gorilla stole and carried away from a village, a girl about eigh-

teen years of age. Her absence was noticed, and a searching party of natives went to look for her; everywhere that anyone could be located. The search was fruitless. The girl returned later with her story of her capture by the gorilla. She said he carried her many miles far into the jungles, away from any possible discovery by any of the tribesmen. She said he was kind to her. That they moved every day: that at night the gorilla would build a rude hut for protection by gathering boughs and palms. He would gather food for meals. Yet they kept moving constantly. One day they came upon a large snake. He beat it to death with a club. One day while following the edge of a stream, they came upon a crocodile. The gorilla was amusing himself by breaking the legs of the crocodile, by pressing them across its back. While he was thus amusing himself the girl started for home in all possible haste. She had kept the direction of her home in mind and she lost no time in widening the distance between her captor and herself. Through thorns, over rocks, through tangled brush, she traveled as fast as her strength would let her go. The sun was going down as she was making the last lap for home. She gained her home and nearly exhausted—she fell in the rude hut of her parents.

A watch was kept for the return of the gorilla. They had not many days to wait. He appeared on the edge of the forest and was killed by the hunters. He yet longed for his common

law wife and would have carried her away again had he captured her. He possibly had reckoned on having trouble with her parents, so took her to a safe distance as he thought. She was not happy and longed for home. The scientist would not call this reason, for it was an animal that has not been accredited with reason—so instinct was all the gorilla could have had.

History tells of a great warrior that took a wife from a lot of prisoners that he had taken in battle. While he was away at battle some one stole away his bride. He lamented over the loss; the great wrong done him, and it was this, I presume, where the quotation, “man’s inhumanity to man makes countless legions mourn.”

It is a noticeable fact that as animals stand erect, that the degree of intelligence is in proportion to the perpendicular standing of the animal. “The horizontal must be raised to the perpendicular,” the man is the crowning victory of reason.

If one will take a bar of iron two feet or more in length and stand it up or suspend it by a cord and place a small pocket compass to the iron bar, that the bottom of the bar will be indicated to be the south, that is the south point of the compass needle will cling to the lower end of the bar, and as the compass is slowly raised and the center of the bar reached, the needle of the compass will slowly turn about, and when the equator, or center is pass-

ed and the top approached, the north point of the needle will cling to the top of the needle. Is it that man is thus polarized? Is he a north and south pole magnet. When the queen of Sheba came up from the south, and when Solomon showed her the secret passages to the temple that it referred to the polarization of man? What is in the economy of man that he must thus stand erect and that a snake is cursed and must crawl on its belly?

No sane man denies the law of evolution. Darwin has lost out on the theory of the survival of the fittest.

W. Hanna Thompson in "What is Physical Life," said, "opinions the world over have little connection with evidence, so that many of them have instead geographical boundaries. This of itself, is enough, for reason as such has no more connection with geography than with meteorology. Opinions, on the other hand, come usually from the interest engendered by circumstances, such as birth-place, inheritance, historical influences, party or sect. One would not expect that a native of New England and a native of China would have any opinions in common. And so the great conflicts of history were not settled by reasoning. One such conflict lately occurred in America, in which two branches of the same race, one as well equipped with reasoning power as the other, entertained such opposite opinions, according to the side of the Mason and Dixon's geographical lines,

that finally their opinions were settled—not by argument—but by powder and ball.”

### Flakes of Gold.

In early childhood, while living on the plain,  
In a sluggish stream I found flakes of gold.  
The gold was not plentiful—was hard to find;  
The flakes came from the mountains, I was told.

The time seemed to drag, wore slowly on;  
— My thoughts were constantly of the West—  
I longed to go for an abundant supply  
Of wealth, that I might be rich at last.

With that thought in view, I started West,  
Leaving the valley of golden grain;  
And by slow marches reached the foot hills;  
Keeping ever in view the richer gain.

As I journeyed, the mountains came in view;  
The snow-capped peaks reaching the sky.  
In the streams I found nuggets of gold,  
And gems in the gravel deposits near by.

As I toiled up the mountain's side,  
The scenery became beautiful and grand.  
I met many returning, faint and weary  
From efforts to gain the enchanted land.

Others were returning with rich treasure,  
Going back to their old native land;  
Bidding farewell to the mountain—forever,  
And to the delights of that fairy land.

## CHAPTER IX.

### Compensation.

It is asserted, by one school of metaphysics, that there is nothing in the law of inheritance or hereditary gifts. Possibly this may be true in the broadest sense; but after ages of reasoning from cause to effect, we have become set in that belief and cannot depart from that idea. We have been instructed that to raise a child properly we should begin with it's grand parents.

In the history of the children of Israel, we find them rebelling against the guidance of the teachers—refusing to be guided by reason. When Joshua lead the hosts across the river Jordan, there became the same want of faithful following after the counsel of the leaders and the destiny of that race had been written in dark colors; they were lost and no trace of the lost tribes is known in all the earth.

There lived two farmers adjoining, a wagon road divided their farms. They were well equipped with all that could go to make farm life happy and prosperous, and the broad fields of each told of their earnest labors. One had five boys and one girl. There was a want of due affection on the part of the husband and wife; the wife stood apart from her husband in supposed rank and station in life. The chil-



dren never in any stage of their lives ever thought of obeying anything their parents told them to do. They were little rebels from birth. They were little short of demons. Across the road lived the other farmer with the same number of acres, the same evidence of thrift—the farmer and his wife lived as one. They were harmonious, loving, kind to each other and each shared the same station in social life. This man had six sons and three daughters. From infancy, these children never knew what it was to receive a punishment from their father. In the neighborhood these sons and daughters were regarded with great worth. The war came on. The sons of each family went to the war. The boys in the rebellious home went from bad to worse and the jail, the penitentiary gave them a home the greater part of their lives, and some of them found early graves. The sons and daughters of the other family, wherein harmony ruled the home, lived to be useful men and women in the neighborhood and filled positions of trust. The father of the sons that turned out so badly, died in sorrow. The father of the other family lived to be ninety-three years of age—laid down to rest, went to sleep in the confidence of a trusting Savior and went home to his reward. Possibly it is not correct to say, that these sons and daughters inherited the kindness of the father and mother.

The swallows in the fall, go to the sunny South and leave the little ones to gain strength

in their wings and follow later. How the little ones, who have never before been over the road, know where to go, seems strange. Was it inherited instinct that guides them the way?

The wasp has for ages, built their mud tubes and in them placed their eggs, and in the tubes place spiders and ants, which they sting and stupefy that their young, when they hatch the next year, may have food to live on. They seem to have inherited the instinct from their parents. The old wasp is dead many months when the young hatch out in the Spring. No mother wasp is near to guide the operation of the building of the mud tubes or the gathering of the ants and spiders.

The honey bee seems to live by a law, peculiarly its own. When the male becomes no more useful, but purely ornamental, the colony select two old maid sisters and they will lead the male to one side and sting him to death. They have been doing this for ages and will continue on to the end of time. Is it inherited instinct?

The honey bee uses what material it can gather. If the flowers are plentiful and sweet the bee will make honey out of the blossoms of the wild parsnip, and thus make poisonous honey. One can tell what plants were used by the bees from the color of the honey—the fire weed and clover, making clear honey; the goldenrod or other yellow flowers will make dark

or yellow honey. They are like the child, they build from the material that is offered them.

In a primary school there were in attendance two children—Fred and Julia. In the play grounds at the school there was teeter boards. One of these teeter boards was appropriated by these two play-mates. They would sit, each at the extreme end of the teeter, would teeter and bump on the ground and talk in their childish prattle. In later years they advanced to the grammar grade. They continued to use the same teeter, but they came nearer to each other on the board, resting their feet against the supporting timber on which the teeter rested. From the grammar grade to the high school, and then to college these people traveled. After college days were over, they returned home; met again on the old school play grounds. The teeter was yet there, and they occupied it. Now they stood upon the teeter, arm in arm, swaying the board up and down as in the years before, but their minds were now on matters of greater weight than the childish prattle. They swayed as the board raised and fell, and in strong embrace they held each other as they talked of plans for the future. It was remarked that these parties were following in the footsteps of their parents.

In one noted case a century or more ago, a girl of good family married a worthless trapper. In one century there were twelve hundred members of that family that served terms in the penitentiary or other reformatory insti-

tutes. Many of these decendants were hung, others lynched, and they went to the bad generally. The world looked upon it as a hereditary trait in them to go to the bad. Every community has one or more families that are following this law on the down grade.

It may not be logical to teach, there is truth in inherited traits. It appeals to the average mind that this law is fixed, that the law applies. Abraham was the richest man in all the east. All the Jews resemble him in this trait, and in the gentleness of their natures. An Irishman is an Irishman in all lands and climes—witty and ready in a flash with a repartee. The Frenchman talks today with his hands as he did centuries ago. He is French all over the world. One drop of African blood will crop out after many generations and show in what all along the line were white people. Every animal has its father and mother. Every weed, plant, grain, shrub or tree has its parent. They resemble each other in form, regardless of the location. The monkey makes his rude wind brake; the African makes his mud hut; the Indian his cabin or wigwam; the Englishman makes his castle. The plants of the annual varieties shed their seeds in the fall; the winter holds them in icy embrace during the winter months, yet in the spring they come forth to follow the example of the parent without a word of counsel to follow. The wild animals have the same habits now that they had a century or ten centuries ago; they resemble in ev-

ery detail all down the ages. We take the wild plants and domesticate them by giving them plenty of room and abundant food, and they return a compensation for the labor given them; they retain their shape and habits of growth that we cannot alter—nature says stop, and we obey.

Does a mother plant, when dying, speak a word to the tiny seeds that cling to her as the cold winds break her from the ground, and does she tell them what to do in the coming Spring?

The faithful shall be finally rewarded. "There is a city not made with hands, eternal in the Heavens." As true as that statement is one who attempted to describe that city, would be regarded with curiosity.

There is a New York, a London, a Paris, and parties returning from those cities enter into a description of those places and we get a fair idea of them. The Celestial city is just as real, just as well and perfectly located, and as susceptible of description as are the places mentioned. Many millions of people will never see New York, London, or Paris, and other millions will never see the Celestial city this side of the grave. "A city set upon a hill cannot be hid." The Celestial city is located on a hill, people have viewed its magnificence, its grandeur, its eternal beauty, and have been intoxicated by it. When the gate that leads to the city is neared, the gate opens, and as the traveler approaches near the gate it is noticed



that it will admit him easily. The streets are paved, clean, beautiful; the walls are a gray-white, the buildings are all of a nearly clear white; a restful gray-white and the architecture is of the peculiar workmanship which is so impossible to describe. To know of the beauty of this Celestial city one should see it. You may. The road is not fenced. It is not guarded against anyone who cares to go there. The gate stands ajar. The avenues are all free from any obstruction and you have but to enter and make it your resting place. The law of compensation is ready to fully compensate anyone that cares to pay the easy payments for the journey.

“Behold the fowls of the air; for they toil not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?”

“Which of you, by taking thought, can add one cubit unto his stature?”

“And why take ye thought for raiment? Consider the lillies of the field, how they grow; they toil not neither do they spin.

“And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these \* \* \* .”

“But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you.”

What a wealth of encouragement is contained in the foregoing words of Jesus. Nature spreads a table for the most humble animals,



and places the food supply within easy reach. Along the western coast of the United States the table is spread when the tide is out, and for a thousand miles lining the beach man can sustain himself with comfort; can gather more than he wants and sell the surplus and revel in the luxuries of the land.

In Portland, Ore., recently there were fifty-four tramps taken from one building, and the combined company had only seventy cents.

These misfit beings, calling themselves men, have not rightly understood the meaning of life.

When one sees a beautiful street corner in the large cities, disfigured with a soap box orator and blaspheming the name of God, foam and rant when an auto toots its horn in passing, it makes one reflect on what generous government this is that will stand for any such disfigurement of the beauties of nature; much less a street corner. We are told that in Hyde Park, London, most any day one can hear a soap box orator abusing the royal family in the most bitter terms. They, too, have a kindness for the weakness of man and let it pass.

A beaver will gather bark for it winter's supply. The chipmunk will store up a supply of nuts in a hollow tree for winter. The soap box orator will find his way to the garbage heap at the commission house and gather decayed fruit and have a feed and drag himself away to some deserted shack and sleep; the next day to again go the same rounds.

We hear often the term "cultivating the spirit." There is no such thing as cultivating the spirit. The spirit is the same today in man that it was when the first man was created. We may cultivate the graces. We may cultivate the material so that the dense materialism can be thinned down, so that the spirit can shine through and give some light. "When the north winds blows hard, and it rains sadly, we do not sit down sadly in it and cry; but defend ourselves against it with a warm garment, or a good fire and a dry roof. So when a storm of mischance beats upon our spirits, we may turn it into something good, if we resolve to make it so; and with equanimity and patience may shelter ourselves from its inclement pitiless pelting; for so a wise man shall overrule his stars, and have a greater influence upon his own content, then all the constellations and planets of the firmament.

"Compare not thy condition with the few above thee, but to secure thy content, look upon those thousands with whom thou wouldest not for any interest change thy fortune and condition. A soldier must not think himself unprosperous if he be not successful as Alexander or Wellington; nor any man deem himself unfortunate that he hath not the fortune of a Rothchild; but rather let him rejoice that he is not lessened like the many generals who went down horse and man before Napoleon, and that he is not a beggar who, bareheaded

in the bleak winter wind holds out his tattered hat for charity \* \* \* .”

“The blessings of immunity, safeguard, liberty, and integrity deserve the thanks of a whole life. We are quit from a thousand calamities everyone of which if it were upon us, would make us insensible of our present sorrow and glad to receive it in exchange for that greater affliction.”

When a small boy, living with my parents on the bank of the Little Kankakee river in Indiana, I would join boys of my age and we would gather fire flies, or lightening bugs, as we called them, and put them in a clear glass bottle and in that way have a pretty fair lantern that would make a light for a few steps ahead on a dark rainy night. About then we got our first coal oil lamp. Mother was afraid of it when it would blow out the wick, explode or act as only lamps of that make could act. Mother used the lamp only when company came, resorting to the tallow candle for safety. For years after the lamps were made safe and the coal oil was safe to use, mother stored in the chimney closet a supply of greese pots and tallow dips for use if needed. We then went to Sunday school barefoot, to near the school house where Sunday school was held, and there put on our Sunday shoes and attended the Sunday school. On returning home we would take off the Sunday shoes and return home barefoot—and happy. Such words as happiness, contentment, were in the dictio-

aries in those years. Now that we are in the twentieth century we call a taxicab, automobile, street car or flying machine and attend church. Upon examination of the dictionaries of late print, we find such words as sorrow, discontent, pain, disappointment, death.

The world rolls on. We advance a step forward. The colleges are turning out finished scholars. Theological seminaries send forth educated men and women in theology to enlighten the people.

In "People's Pulpit," Vol. 4, No. 7, published in this twentieth century, in July, 1912, one is informed that in Washington, D. C., "a monstrous event in the ecclesiastical Heavens transpired at Washington, D. C., July 8, 1912, when 4,000 International Bible Students un-  
unanimously adopted a resolution repudiating the belief in a literal hell of fire and brimstone as a place, state or condition for the eternal torment of the wicked."

Dr. Lyman Abbott repudiates hell: "I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity, only that they may continue in sin and misery."

Men dare to think now, is the declaration from the Atlanta Constitution. The editor says after reading "The Divine Plan of the Ages," the first of a series of six volumes of studies in the scripture by Pastor Russell: "It is impossible to read this book without loving the writer and pondering his wonderful

solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside of the church—outside of the plan of salvation, and if calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated—forever and forever?”

Remember that this happened in this twentieth century, not in the Dark Ages. We are cautioned to be obedient to the faith of our fathers. One envies the man described in Olive Schriners dreams, who saw a swan reflected in the pool as he lie on the ground drinking and upon rising could not see it any where. He went in search of it, roamed the plains, examined the valleys, climbed the hills, the mountains high and searched everywhere for the bird, yet in all his wanderings he did a great kindness to the many he met; soothed the weary hearts of the many, lightened the burden of the oppressed, and when he laid down to take his long rest; to fall asleep as he was on the Border Land, there fell about him a great number of downy feathers.

This man saw the evidence of something in the Boarder Land and it attracted his attention. He knew the bird was in evidence some where, and it was his ambition to locate it.



The millions of people might have appealed to him in vain to cease his search. Only a shadow to give him the start. Only downy feathers to prove the search was not fruitless, was the lot of that man in his long life's search. What did he pay for the evidence of that search? He was abundantly satisfied.

If we can get away from "Divine Revelation" and once learn that man possesses the ability to see beyond the range of the material vision as at present defined and in that realm find the object of his search it will in a measure repay him for the effort.

It is a well known fact, that Spiritual Consciousness brings the most bitter antagonism on the part of those not possessing it towards those who do possess this faculty.

There seems to be two great powers at work. When the spiritual uprising is nearing a point that seems to be approaching the millennium, the nation is hurled back into adversity, famine, war and upheavals in political fields, and a backset is had for many years and all is lost that was gained, or so nearly so that it diminishes to nearly nothing. Will history repeat itself in this present spiritual uprising?

"Is the compensation worth the effort?" You ask, or, "is the game worth the candle?" If it be true that the average is but one person in every six hundred that have sufficient means to maintain themselves for the remainder of their life, then something is certainly wrong. If one must be warmed by charity after the



age of seventy-five; if those of that age must yet labor for a livelihood and gather as best they can, the declaration that God is love is out of joint. But God is Love. God is a builder—not a destroyer. Love is a builder—not destroyer. God is love, and poverty is a perverted life aside from calamity that may have overtaken one while battling with fate. These deserve our sympathy. When I see an aged person in rags, I want to ask him a dozen questions. One's sympathy goes out for them and a feeling of relationship reaches out to them. There is a maxim in law that warns one: "To never waste time with a man with his toes out." It hardly needs to be emphasized, for should an aged man with his toes out appear in any place of business he would not be regarded as being a desirable customer. I was amused on one occasion in seeing a lady, dressed good enough for a birthday ball, come into an attorney's office and inquire what a divorce would cost. Her case was one of desertion for a year and non-support. The cost then was twenty-five dollars, as fixed by all the attorneys. That lady was charged one hundred and seventy-five dollars, and thought it reasonable. She did not want a cheap divorce. It took the attorney about an hour to draw the complaint, and about that long to take testimony before the referee appointed to hear the testimony. She got her divorce. She was fully satisfied with her bargain. If that attorney had said he would charge the regular

price that lady would have gone from his office disgusted, and would have hunted another attorney.

Men spend a lifetime in some pursuit and lay down to rest at the end of life with only a few acres, a poor hut, no ready money and yet they have a home, a resting place and no one can say "move on."

In the trades, the professions, all is not gold that glitters. Men follow vocations without flinching until their strength fails. One man, a successful merchant, was feeling out of sorts and called in a physician. He said to the physician that he thought it would be a good plan to go to the seaside for a few weeks' rest; that he had not had a vacation for twenty years. The physician replied: "You had better stay at home where you can have the care of the family and friends. You should have taken a vacation twenty years ago, and should have taken one each year. It is too late now, stay home." In a few days that rich merchant took his long needed vacation and was at rest. Did the twenty years' grind fully compensate him for the loss of health in the years that he should have been in the prime of life?

Look into a billiard hall in the evening. Count your friends and neighbors playing billiards. See them there day after day, month in and month out. Watch their career. It takes no great prophet to foretell what will happen in a financial way to those men.

As Henry Harland put it in "Rosemary for Remembrance:" "Youth faces forward, impatient for the present, panting to anticipate the future. But we who have crossed a certain dark and sad meridian, we turn our gaze backwards, and tell the relentless gods what we would sacrifice to recover a little of the past, one of those shining days, when to us also it was given to sojourn among the Fortune Islands."

We cannot turn back the hands of time. "Today is your day and mine; the only day we have; the day in which we play our part, what our part may signify in the great world we may not understand, but we are here to play it, and now is our time." Bunyan said in a sermon in 1698: "It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two: Oh, but to hold out for a hundred, for a thousand, for ten thousand miles! That man that doth this, he must look to meet with cross, with pain, the weariness to flesh, especially if, as he goeth, he meeteth with briars and quagmires, and other encumbrances that make the journey so much the more painful.

"I could point out many, that after they had followed the way of God for a twelfth month, others it may be two, three or four years, they have been beaten out of wind, have taken up their lodging and rest before they had gotten half way to Heaven; some in this and some in

that sin, and have openly said the way is too straight?"

A timberman, engaged in examining a tract of timber, and while in the forest noticed an object far in the top of the tall fir trees. He watched the object float to the ground and caught it in his hand as it gently lowered to the ground. It was the feather of a wild pigeon. The clouds hung low. The tops of tall trees towering two hundred feet or more were in the lower clouds. There was no wild pigeons in sight—none on the trees. The woodsman thought the pigeons were flying over and were above the trees in the clouds as they hung low on the mountain's side. He placed the feather in his pocket, saying to himself: "I will have a fairy story for my children." The lumberman finished his day's work—returned home. The day was short, the night grew dark and the woodsman lit a torch to see to follow the trail. After he had gone but a short distance down the mountain homeward, he saw ahead of him in the trail two balls of fire, the light from some animal. He concluded that it must be the eyes of a deer from the distance from the ground. The law of the state forbid hunting deer by candle light, so he went on and the deer disappeared in the woods. But a short distance farther on in the trail there appeared two more balls of fire. This was an animal near the ground. The woodsman took good aim with his rifle and at the report of the gun the balls of fire disappeared and a commo-

tion in that direction occurred, and he found that he had killed a bobcat. The woodsman removed the skin from the animal and took it home to tan for a rug. In this act of killing this bobcat, the woodsman saved the lives of twenty deer in one year, not to mention the number of sheep, calves, and other domestic animals that cat would kill. The feather carried the evidence to the valley that above the woodsman in the dark cloud there was a living bird from which the feather came. The skin from the bobcat carried evidence that the woodsman had encountered a dangerous foe. Other woodsmen, or hunters would have taken the statement from the woodsmen had he not carried home the material evidence.

But to those of the valley, the woodsman knew of the knowing look when telling them of the incidents in the woodsman's life in the woods.

From the ever increasing number of witnesses of those who are learning the lay of the forest in "The Border Land," an array of facts from the psychic fields are presented and are now attracting attention, such as never before has occurred in the history of the world. Men and women advanced in learning, the best thinking men and women of the land are attracted to the phenomena of the psychic field and are earnestly trying to solve the problems confronting the age. Now they have stripped the study of all species of Divine Providence. Stripped it of all hoo-doo-ism. Have placed the



phenomena along rational lines where it can be analyzed with the law of reason these students, professors, learned scholars, teachers, have settled down to a rational examination of the law that leads one to the worlds, heretofore known as the unknown world. In the incident of Moses and the burning bush and the still small voice; in St. Paul seeing the light from Heaven and hearing the voice that spoke to him; in Haggard, in "Natha the Lily" in the incident of the light in the cave. In "Allen Quarterman" in the incident of the furnace; in "She" in the incident of the center of the earth and the fire; in the furnace of the alchemists, wherein they melted the precious metals. In illumination of Jacob Boekme, in a hundred of men and women of the west, who are teaching the illumination when all are stripped of the miraculous, the Divine special providence plan, then it is made manifest that today the thousands are known to this inner illumination; that the blazing sun in the center of the body that can be seen and is seen at will, and the world moves on without friction and an advancement along the line of love to God is being established on a basis such as the world has never before known or heard of. To love God now it means a different thing than it did ages ago, when every turn of the hand, every breath, meant possible death to the inquirer if he dared to intimate something outside of the established theories of the schools in theology.

Each time the light on the altars are extin-




guished by the killing of the watchers there is a gain; something is retained to carry the work along until the light breaks forth to shine again but with an added luster. What design is on the "Trestle Board?"



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